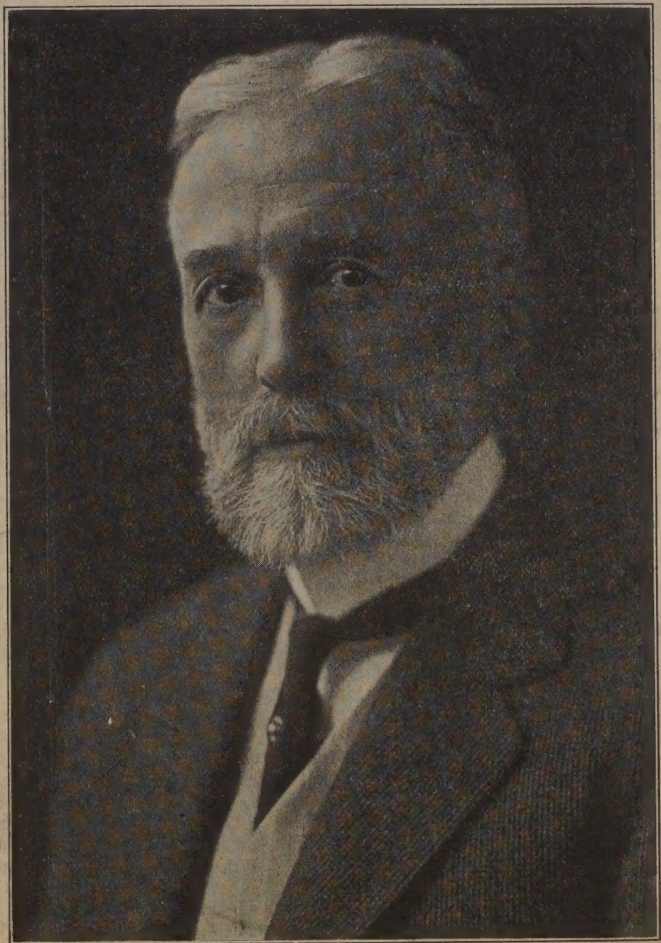


REFORMED CHURCH MESSENGER

At the right:

CYRUS H. K. CURTIS, LL.D.

(Mr. Curtis recently sent Ursinus College \$200,000 as a Christmas present. This brings the aggregate of his benefactions to this institution to more than \$350,000. He was present as a guest of honor at the inauguration of Dr. George L. Omwake as president of Ursinus in 1913, on which occasion the College conferred upon him the degree of Doctor of Laws because of his service to humanity in building up the standards of home life in America and elsewhere through his publications. During the past sixteen years he has been chairman of the College's Advisory Council.)



Below:

THE PATHFINDERS' BIBLE CLASS
of First Church, Burlington, N. C., the
Rev. Harvey A. Welker, pastor, and
Mrs. Welker, teacher.



PHILADELPHIA, DECEMBER 26, 1929

ONE BOOK A WEEK

MUST WE HAVE WAR?

Books on international peace are coming from the publishers so fast that it is impossible to keep up with them. Once in a while though one appears which is so compelling that it calls for special attention. Such a book is "Must We Have War?" by Fred B. Smith, which has just been published by Harper and Brothers, New York. Dr. Smith is, as most of my readers know, the chairman of the Executive Committee of the World Alliance for Promoting International Friendship through the Churches, and moderator of the National Council of Congregational Churches. For 15 years he has been one of the foremost prophets of international good-will. His voice has been heard all over America and in Europe as well. A brilliant orator, he is also a diligent student of international affairs and perhaps no one is more sensitive than he to the new impulses and convictions making themselves felt in the world. Mr. Smith has also a command of racy language and a sense of humor that makes everything he writes decidedly interesting reading. I imagine that even the average high school boy would enjoy this book, although it is not written especially for youth.

The book might be divided, not by pages

and chapters, but by its general contents, into three parts: first, the survey of the remarkable progress of the peace movement during the last ten years illustrated by reference to many concrete achievements and happenings, such as The League of Nations, treaties such as "Locarno," The Peace Pact, international agreements, conferences of the Churches such as that at Stockholm in 1926, the work of the World Alliance and The Federal Council of Churches, the resolutions of religious bodies and the new attitude of statesmen and the press; secondly, warning of the dangers that threaten all our efforts and achievements unless we address ourselves quickly and determinedly to removing those international jealousies, hatreds, suspicions and misunderstandings that threaten the peace of the world, in spite of the great progress we have made toward permanent peace, and especially unless we carry out the plain implications of The League, The World Court, our pacts and treaties, and proceed at once to deal with the problem of disarmament. To what avail our pledges never to resort to war while we go on heaping up the instruments of war? One contradicts the other. Thirdly, Mr. Smith deals at some length and vigorously with the religious foundations of peace. War or peace ultimately rests on disposition and conviction. War is either Christian or it is not. If it is not a Christian thing—and the Churches of both Europe and America are beginning to feel that it is not—then it is time for

Christians to have done with it. In one of the strongest chapters of the book—Chapter eleven: "The Compelling Apologetic," Mr. Smith argues this point with great force. He is convinced that "War is against all the Laws of Human Progress" and that "War is against the Kingdom of God." (I wish all ministers of the Gospel could be persuaded to read this chapter as well as the chapter following it: "What Religion Can Do." I think a great change would come over some of our preachers—although, let me say here, that most of the preachers in America and Great Britain are with Mr. Smith. Only a few are living in the last century so far as world peace are concerned. They are leaving that feat to the admirals and the D. A. R. and certain members of the American Legion, who are making a great success of the practice.)

Let me list the chapter headings here, for they show the comprehensiveness of the book and indicate well its challenge: "The Great Revolution," "The Growth of a New Idea," "The Majesty of Public Opinion," "The Judicial Settlement of Disputes," "What America Can Do," "Danger Zones," "Anglo-American Relations" (an exceedingly timely and much needed word), "The Compelling Apologetic," "What Religion Can Do," "What Individuals Can Do." Let me also say that the foreword to the book by Mr. Owen D. Young is a very striking parable.

—Frederick Lynch.

THE TOWER WINDOW

(President Geo. L. Omwake writes in the "Ursinus Weekly" about the Christmas gift of Mr. Curtis)

It is out of a full heart that we tender Christmas greetings to our readers. Ursinus College, as never before, has been blessed in the practical demonstration of the Christmas spirit. A deep-running feeling of humble thanksgiving has pervaded our offices and classrooms during this pre-holiday week. We approach Christmas with a peculiar sense of what the bestowal of gifts may mean.

To Ursinus, the magnificent gift of Mr. Curtis means far more than that the amount of its intrinsic worth has been added to the assets of the institution. It means that as a cause, Ursinus College commends itself to the discriminating judgment of one of the keenest of American business men. Is anyone in doubt as to the merit or worth of Ursinus College as the object of benevolence? Then let such person consider the act of Mr. Curtis. This gentleman has not been making contributions toward the upbuilding of this college with his eyes shut. He has observed the wisdom with which our directors have guided the institution, he has watched a faithful faculty working toward ever higher standards where ordinarily better students would have meant fewer students, leaving the College with more slender income and less prospect of financial advancement to them. Three years ago he rewarded this spirit by giving Ursinus \$75,000 additional endowment at Christmas time for the express purpose of increasing professors' salaries. He has taken note of the kind of students that come here for their education—the large proportion that work to help themselves through college, and the exceptionally large proportion that demonstrate ability as masterful young scholars. He has seen the numbers increase from year to year, quite contrary to the expectation referred to above, namely, that the elevation of standards would mean fewer candidates for admission, and more failures to gain promotion.

Sixteen years ago, Mr. Curtis was a

guest of honor at one of our academic celebrations. Almost immediately he took a position on the College's Advisory Council. His interest has increased through the years. He has advised young men to come here to college rather than to the large universities. He believes in Ursinus College. So it is out of faith in the institution and knowledge of its workings that he bestows his gifts upon it.

At this time, because of the increasing numbers of students and the more exacting expectations of our patrons and of the public, the needs of Ursinus are greater than ever before. We sincerely trust that the example of Cyrus H. K. Curtis will break down all hesitation on the part of others. For the science building and its equipment we yet need \$250,000. A like amount must be added to the endowment to care for the larger work. The proposed woman's building, a crying need on our campus, is awaiting something like \$75,000 in order that its cost may be fully met.

We have been made very happy because of the "Christmas present" to Ursinus, but I doubt if anybody around the College is more happy over it than the one who sent it. A benefaction, like mercy itself, . . . "is twice blessed,—It blesses him that gives, and him that takes."

—G. L. O.

CHRISTMAS DINNER AT CEDAR CREST

Two hundred fifty members of the Cedar Crest College faculty and student body attended the annual Christmas dinner which is the culmination of the whole month of Christmas activities at the college. Old St. Nicholas with his brilliant red cheeks and jolly manner presented gifts to the children and to President and Mrs. Curtis from the student body.

The Christmas dinner in the beautiful dining room was an elaborate five-course affair where the guests were served with the new china and silverware monogrammed with college initials. The students had a brilliant celebration.

Many friends of the Reformed Church have been active in the construction of the new \$275,000 dormitory; former Congress-

man Fred B. Gerner, chairman of the building committee; Mr. Elmer E. Heimbach, manager of the Hotel Allen; Rev. Franklin Moyer, superintendent of the Phoebe Deaconess Home; Mr. John A. Rupp, president of the Lehigh Valley Motor Club. And for the financing of the bonds Mr. Jacob W. Grim, treasurer of the college and vice-president of the Allentown Trust Company, is to be thanked.

This dormitory with its fine appointments is one of the most excellently equipped ones of the state. The cuisine with its six large gas stoves, and its newly designed gas burners, its dairy, butcher shop, a vegetable storage plant, all cooled by frigidaire, and its other modern appliances has been designed and planned by Elmer E. Heimbach, of the building committee, whose years of experience in the Hotel Allen have made him an expert.

The writer of this article who has visited the girls' dormitories in half dozen of the prominent girls' colleges of Pennsylvania, has seen none that are as comfortable with the light, airy and altogether charming bedroom suites, of which 62 are double rooms; 16 four-girl suites with private baths; and 4 single rooms. There are also several rooms for general use in the building, including a beautiful recreation room forty by sixty feet, which overlooks the picturesque South Mountain of the Lehigh Valley; the large club rooms in the other wing of the building, the sun parlor overlooking the William Penn Highway, and the infirmary, which may be shut off from the rest of the building.

For those friends of Cedar Crest who have been keeping alive Cedar Crest spirit for the last 20 years and who are contributing most loyally to this branch of the Eastern Synod, a full measure of Christmas joy and heavenly blessing will come in this consummation of their noblest ideals. President Curtis feels that his 22 years of untiring service has reached one of these culminating points in the completion of this new building.

Christmas Spirit at Cedar Crest College
As befitting a daughter of the Reformed Church, Cedar Crest College celebrated the

(Continued on page 19)

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The Board of Christian Education of the Reformed Church in the United States, the Rev. Henry I. Stahr, D.D., president; the Rev. C. Clever, D.D., president emeritus; the Rev. C. F. Kriete, D.D., vice-president; the Rev. Paul J. Dundore, Ph.D., recording secretary; Milton Warner, treasurer; the Rev. Paul S. Leinbach, D.D., executive secretary.

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The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

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EDITORIAL

"WATCHMAN, WHAT OF THE NIGHT?"

Scarcely anything is more obvious in the thinking of our time than a certain inglorious strain of futility. So many, if they sing at all, are singing in a minor key. Moral cynicism and intellectual pessimism have been much in evidence. Nor is this at all surprising, when one recalls the tendency to magnify the arm of the flesh and to minimize the presence and the power of God. This is a great day in which to live, if one has faith; but our egotism leads to helplessness and confusion, and issues in inevitable frustration. The prophet Habakkuk properly divides the people of the world into the righteous and the unrighteous. Of the righteous, he says: "He shall live by his faith," and of the unrighteous he declares: "His soul is puffed up." If we are engulfed in the pride and vainglory of humanistic thinking and teaching, it will be difficult to see a ray of sunlight as the old year dies.

It is most gratifying, in the face of rather wide-spread lamentation, to have the testimony of those who have lived with folks and loved them, and who in spite of admitted human shortcomings, continue to face the future with unfaltering faith. Those who are so deeply concerned about the "decadent morals and manners" of the younger generation, and particularly about the escapades of the college students of today, should recall that those who deal most directly and usefully with the young people are of all men most enthusiastic about them. As an illustration, President Thomas, of Rutgers University, says he is "optimistic on America" because of what he knows concerning the quality of the young manhood of the nation. After many years of experience with thousands of the more or less mischievous boys of our time, he extends a Christmas greeting to the parents of college students in terms like these: "By and large they are clean, manly, and honorable, these American young men. They will tell the truth, almost all of them, even in a tight place. They are neither yellow, nor red, nor even pink. They have much to learn, but they are learning it faster than any generation of any people on record. They prefer hard games to easy ones, difficult jobs to soft snaps. They will attend to the work that needs doing and the problems that need solving fully as well—and I honestly believe a little better

—than we of the older generation have attended to ours." President Thomas thinks the college student of today has a pretty hard time of it, for he is asked to continue the preparatory stage of life at an age when his parents were out in the world and when his grandfather, in most cases, had a family. "It is hard to be always getting ready to do something by and by. It takes a good deal of patience and grit to stick at it through the long years of preparation necessary for superior service in this complex world. In youth it is the itch to get away and to get at something practical and real. Parents may well be patient, sympathetic and encouraging. Don't blame the boy for being restless and perhaps unappreciative of his opportunities. College is probably the first thing he has undertaken; challenge him to make a success of it."

Admitting the many serious and dangerous tendencies of recent days, complicated as life has become through our modern inventions and discoveries, there are those with prophetic vision who are already sensing a change for the better and who have faith to believe that these surface indications of deterioration have not been as deep-seated as many of us feared. One of our most faithful pastors, Dr. Harry Nelson Bassler, soliloquizes thus in his parish paper: "The reaction from the great tragedy of war was a natural swing to the opposite end of the pendulum's sweep. For a time there was a feverish seeking for amusement, a hectic thirst for excitement. Men wanted to forget, and they turned from old pleasures to the livelier enticement of theatres, clubs and dance palaces. The radio came to add its lure. Old pastimes were forgotten in the more feverish excitements of the new. But times are changing again. The clubs are languishing, the new style of stage shows has become stale through repetition, the radio has become a part of our daily lives and not merely an interesting toy. There has been a tendency to turn back to the old things, once more become new, through disuse or neglect, and I am confident that there will be a constantly growing movement toward the more solid pleasures of the old times. The period of readjustment is hastening on to completion and once more the Church, the home, good books, the family tie, and the true spiritual values of life will come into their own. There is no lasting pleasure

to be found in the rottenness of a pleasure-mad society. There is no real fellowship in the artificial life that myriads have been living in the past ten years. It is only under the influence of the true, the beautiful and the good that one finds happiness and satisfaction. It is only within the precincts of institutions that are divine, that satisfying friendship and fellowship are to be found, and I firmly believe that the tide is turning to the true Light. Let us welcome the return to this higher order of living, for it is our privilege to reclaim every part of the world and to make all life beautiful for the coming of the Kingdom of God."

Such notes of stalwart and robust faith are wonderfully heartening—and they are sorely needed in many circles. Let us not be guilty of the short-sighted folly of underestimating the lions in our pathway; but neither let us be guilty of the sin of *underestimating the resources of the Spirit of God*. All the devices formed against the Word of God shall be brought to naught.

* * *

DOES HISTORY REPEAT?

As this is the last issue of the MESSENGER for the year of our Lord 1929, it seems natural to reflect and grow reminiscent. In the cycle of the years there are many changes, some of which make us glad, while others make us sad. During 1929, the MESSENGER has lost some of its best friends. The list of those near and dear to us, who have passed away during the past 12 months, seems unduly large. It is gratifying to know that we are beginning the new year with some new friends. We wish there were many more. The harvest of Church Paper Day is by no means complete; but of the 124 participants who reported up to Dec. 16, Eastern Synod shows 201 new subscriptions; Pittsburgh Synod, 37; and the Synod of the Potomac, 25. Such numbers hardly atone for the natural and inevitable losses we are bound to suffer in the course of a year. A generation of new readers of the Church papers must somehow be cultivated, and we shall continue to go forward in faith, believing that some day the Reformed Church will wake up to the necessity of dealing with this fundamental matter in a statesmanlike way.

It may be of interest in this connection to note from the Minutes of the first General Synod of our Church, held at Pittsburgh, Nov. 18-25, 1863, that there was a Committee on "Union of Theological Seminaries and Church Papers," of which the sainted J. H. Good was chairman. As in more modern times, this Committee was directed to take into consideration recommendations of the Ohio Synod dealing with these important problems. And with reference to the Church papers, the report they submitted and which was adopted by the first General Synod, sounds strangely familiar. It reads as follows: "There are many and weighty reasons why this (union of Church papers in the Eastern and Western Synods) should be done; but this is deemed by the Committee an unfavorable time to initiate proceedings looking in this direction. The Committee, therefore, recommends that no further action be taken in this matter at this time."

Perhaps in some succeeding year, when the Church wakes up to the realization that it *cannot accomplish its purpose with an uninformed membership*, steps will be taken to put the Church paper on the congregational budget, or to arrange some method by which it will go into every home. If there be those who continue to tell us that "the time is not yet ripe," our answer must be: "*Eventually; Why Not Now?*"

* * *

THE CHILDREN'S STOCK MARKET

The broker is a boy of twelve: "Take a chance! Take a chance, Mister. Only ten cents! Win a fine box of candy for ten cents!" The little broker belongs to a Church Club. In the name of his religious club, and in the name of the Church, he lures me with the possibility of getting much for little, a box of candy which sells at \$1.00, for ten cents. I offer him a new dollar bill for his candy. "Oh, no! We couldn't make any money *that way!*"

Charles, aged eight, accompanies his mother, who is also his Church School teacher, to a County fair. "Look, mother! Look at all those knives. Let's spin the wheel. Come on, it costs only a dime." The wheel spins once, twice, three times. "Aw, let's quit." And the unlucky Charles indignantly pulls his mother away from the bark-er's continual invitation: "Everybody wins! Everybody wins!" But soon the fever grips his mother. "Charles, isn't that a beautiful canary?" This wheel is more generous. Mother triumphantly carries home a wonderful canary, a male singer that turns out to be a splendidly silent female!

Bazaars, carnivals, picnic suppers, festivals, fairs, parties, reunions,—every conceivable type of meeting is converted into an opportunity to gather funds, for purposes both holy and unholy, by means of selling chances. When we are legally wise, we call these chances "donations." But by whatever name we seek to describe it or to veneer it, the unethical fact remains, we get much for little. We reap where we have not sown. We frequently support worthy clubs and societies and leagues and schools and churches, not so much by industry and sacrifice, as by lottery and artifice. And in this carnival atmosphere we rear our children, these little ones of whom the honest Jesus said, "Of such is the Kingdom of Heaven."

When the Church School teacher spins the wheel at a lawn festival to raise funds for a new altar cover, and parents operate punching boards to enable themselves to put on the appearance of prosperity, it is not surprising that our children should become experts in this pagan art of getting much for little. Thus, by the example of their mentors in holiness, they are being educated to conform comfortably and profitably to the stock market ethics of this gambling world. When they reach maturity they may need a more startling and unconventional evangelism than that of a Billy Sunday to transform them by the renewing of their minds.

* * *

THE CHURCH THAT WINS

In the opening chapters of the book of Acts we find certain definite traits displayed by the early Christians and their leaders. A consideration of these qualities may not be without value in our thoughts concerning the pentecostal year of 1930.

The Church, as we read in Acts, *exalted Christ*. Peter has but one explanation for the marvelous events of Pentecost: "Jesus ye have crucified and now He is become the Christ of God." A few days later a lame man is healed. "In the name of Jesus Christ of Nazareth rise up and walk," says Peter. The same fact is found written large throughout the history of the early Church.

Is it true today that *the Church that exalts Christ wins?* There are Churches that exalt individuals. There are others that exalt the beautiful and still others that exalt the true, while yet others are strongholds of respectability, the very glass of fashion and the exact mold of form. Before the advance of the slums the walls of these strongholds crumble into decay. Ethical culture and fashion move to the suburbs and the Salvation Army moves in and builds a "citadel." The lame sit at the gates called "Beautiful" and remain beggars. Perhaps they await those who can say: "Silver and gold have I none; but in the name of Jesus Christ arise and walk."

We note, again, that on Pentecost the Church, if such we may name it, *spoke to each man in his own language*. Scholars are in the dark as to the exact meaning of the "glossalia" of Pentecost and of speaking with tongues as mentioned later in the New Testament. But we do know that everywhere Christianity went it showed this remarkable ability to speak to every man in his own language. Civilian and soldier, slave and senator, ignorant and philosopher, it spoke to and won them all. Christianity soon spoke all the languages of the globe and is still advancing upon the cryptic tongues of the jungle.

Is the Church losing this priceless gift? Can she still speak to ignorance or only to culture? Has she a message for labor and not for capital? Is her tongue only that of

respectability and class or can she still conquer all classes and conditions of men because she understands them and can be understood by them? It is absolutely certain that the Church that can speak to all men is the Church that will win victories.

Acts tells us that the followers of Christ had all things common. Various attempts have been made through the ages to follow this custom literally. They have been splendid failures, mostly. But we cannot overlook the fact that these early followers of the Christ made a serious attempt to *meet man's social needs*. The feeling of *brotherhood* was intense and real.

Is it so today? Does the average man, at desk or ditch, feel back of him the protective power of a great brotherhood? Is there any relationship between a man's Church loyalty and his economic security? Suffice it to say that brotherhood, the sense of all for each and each for all, makes winning armies, football teams, governments and Churches.

The mighty Susquehanna turns the wheels at Haltwood and Conowingo. The mysterious electric fluid lights the lanterns in the house of God. What this power is, no one knows. But what it is all men may see.

The Holy Spirit takes possession of the Church. What it is no one knows. But what it does all may see. *In those days it exalted the Christ, spoke in every man's tongue, and called him "brother."* Today the Church that wins is the Church that will make herself the embodiment of these three qualities.

—ADDISON H. GROFF.

* * *

GREAT POSSESSIONS

Mr. Henry Ford, who knows how it feels to be a multi-millionaire, has announced that he is not at all impressed by the intelligence of the opinion that this is a materialistic age simply because we have "an abundance of necessary things." In analyzing such a belief, one may properly ask whether Mr. Ford does not include under the term "necessary" a good many things which might properly be viewed as luxuries. It is the abundance and urgency of things not necessary which has caused most of the damage in history. Moreover, the eminent manufacturer apparently contradicts the almost universal belief that prosperity is more conducive to materialism than adversity. He appears to think that "the lack of things" brings a greater materialistic pressure than "the possession of things." "The barbarian has nothing," says Mr. Ford, "yet he is most material-minded. The unfortunate man whose mind is truly bent to the problem of his next meal or his next night's shelter is perforce a materialist. He can't get his mind off the grindstone of immediate material needs. But emancipate this man by economic security and the appurtenances of social decency and comfort, and instead of making him more of a materialist, you liberate him from the menace of materialism."

Perhaps those of us who have never possessed many millions of dollars, nor even rejoiced in the ownership of a Ford car, are not in a position to pass judgment upon the opinions of one who was once poor and is now very rich. However, the queer philosophy of this distinguished Detroitier seems to be utterly at variance with the teachings of our Lord. Jesus understood that "it takes a steady hand to carry a full cup." He understood that "Jeshurun waxed fat and kicked." Many who remained pious as long as they were poor were soon spoiled by prosperity, and the more God gave them the less they thanked Him for it. Is it possible that Mr. Ford has never read Matt. 19:23-24 on the spiritual peril of great wealth? The testimony of the centuries on this point will hardly be affected in any serious degree by the opinions of one millionaire.

We, however, are quite willing to concede the correctness of Mr. Ford's statement that it is a mistake to think of *happiness* as the chief end of life. He truly says: "If you seek it, you miss it. If you lose sight of it, you find it. It was never found in any pleasure, for at its best pleasure is a fleeting thing; it is found only as the *by-product of some worthy cause in life*. The over-emphasis

on 'having good times' in any class of society is a sure prevention of happiness."

"See and keep clear of covetousness in every shape and form," warned the Great Teacher, "for a man's life is not part of his possessions because he has ample wealth" (Luk. 12:15 (Moffatt)).

* * *

THE UNIFORM LESSONS

Sometimes we are asked how many of our Church Schools are now using Graded Lessons instead of the International Uniform Lesson system. It is undoubtedly true that the Graded Lessons have been increasingly introduced in recent years through persistent agitation and in conformity to the more specialized projects of modern religious educators. But it is at best a rather slow process to bring about such changes. A great many Sunday Schools continue to use the Uniform Lessons in every department, and it is perhaps safe to say that at least 75% of the Sunday Schools of the land continue to use the Improved Uniform Lessons in departments above the elementary grades.

In his book on the Sunday School Movement, the late Dr. Edwin Wilbur Rice, one of the best known and most beloved Sunday School leaders America has produced, stated the case for the International Uniform Lesson System in these words: "The advantages far outweighed the defects, for it was claimed that instruction was made vastly easier; teachers' meetings were possible; unity of instruction was promoted; a mass of fresh Biblical literature of great value was developed by it; and, best of all, that the wide use of the Uniform Lessons was a great object lesson and argument for the unity of Christianity, besides widening and deepening its spirituality and power."

Those who have studied the Uniform Lessons during the last few years must certainly have noted the tremendous improvement in the selection of material, as well as in the comprehensive and well-considered plans for the years ahead. *The Sunday School Times*, for example, believes that "the Uniform Lessons offer the best opportunities available for Sunday School study." At any rate, we are glad to take this opportunity to felicitate our Church Schools on the greatly improved character of the Uniform Sunday School lessons, which continue to be studied by the great majority who attend our Church Schools, and perhaps it will not be immodest to express the conviction that it will be difficult to find anywhere an exposition of these lessons which surpasses that given each week in the MESSENGER. This is not simply our own opinion, but it expresses the judgment of many leaders of our own and other communions.

* * *

LEARNING FROM EINSTEIN

It is said that not more than a score of people in the whole world can comprehend the Einstein theory of relativity. But the *New York Times* rises to remark that anyone with only the most elementary knowledge can understand another theory announced by Professor Einstein a few days ago. It is this splendidly altruistic statement, referring to periods of financial or industrial stringency such as are bound to occur occasionally: "*It seems to me that in the days of coming depression, many good folk begin to economize at the wrong end. They seek to escape their social obligations and duties instead of curtailing their personal expenses.*"

Even if Einstein's theory of relativity in the cosmos is "all Greek" to you, the *Times* truly says that "this theory of *social relativity* in the community is so clear that even he who runs may read in it his duty to those in greatest need, and its practical application may do more for mankind than all the calculations that take hold of the stars and reach out into infinity."

The application of this principle is more clearly seen at Christmas time than in any other season; but in our hearts we know it should be applied every day of the year. When you are planning your budget for 1930, when the Every Member Canvass in your congregation confronts you with

its challenges, when you decide on some necessary retrenchment in your expenditures, how fares this theory? Is an actual or a threatened industrial depression or a temporary financial setback not rather commonly used as an alibi, justifying your escape from certain obligations and duties in behalf of others? It is so easy to reduce your gift to the Church from a dime to a nickel or to withdraw from some needy charity or to discontinue the Church paper. Thousands prefer to do that rather than curtail what they spend for the movies, or for gasoline, or for tobacco. Are you going to be one of those who will "economize at the wrong end"? Professor Einstein may not be a Christian, but he has sounded a truly Christian note in this pronouncement. The Pentecostal Year will be a peculiarly appropriate time for the devout and faithful followers of Jesus Christ to "curtail their personal expenses" in the interests of the Kingdom of God. How will you be rated in this matter when the books are opened?

* * *

The Parables of Safed the Sage

THE PARABLE OF THE FREEDOM OF WOMEN

There was once a woman who was dying, and she spake unto her husband, saying, Thou hast always been good to me; for thou hast eaten all the crusts.

And he said, Yea; it was self-denial but I did it gladly for thy sake.

And she spake wistfully, and said, But I have always loved crusts and never had any.

And I considered this, and I meditated that an husband and a wife should come to a Jack Sprat understanding in the matter of Crusts and such like.

Now there spake unto me a Woman whom I hold in High Regard, and I said, How goeth the battle for Self-determination of Womanhood?

And she said, We have obtained that from the men, who were not very reluctant, and now that we have it we wonder?

And I said, Is thine the case of the woman to whom it was said, All men are thy slaves, and who answered, I would willingly exchange all my slaves for one master?

And she said, There may be something in that. But I am proud when I remember what we have accomplished in Turkey.

And I said, I was there not long ago.

And she said, Were not women rejoicing in their New Freedom?

And I said, I have been in Constantinople in the old days when every woman was Veiled; now I beheld young women in skirts up to their knees, and bare of face, standing on the running-boards of Automobiles and acting as Guides to American tourists. And they did ballyhoo as good as men-guides. And that is Going Some.

And she said, What thou tellest me doth interest me very much. Is it literally true that young women of Turkish birth and breeding act as Guides, and stand unabashed and barefaced on the running-board of Automobiles, directing the Chauffeur and explaining the sights of the city to the folk inside the Car?

And I said, Thou hast her number exactly; and she doeth it very well and is very proud of her Good English. And so am I for I know the honored and beloved friend of mine who taught her that there self-same English.

And the lady said, I can think of no more sublime symbol of our Freedom than that and young Turkish women unveiled and in short skirts standing on the running-board of an American Car and showing Constantinople to American tourists.

And I said, It would make a good Coat of Arms; On a field *verd*, a chevron representing the Bosphorus with an horn, *or*; a femme *ppr.* or *imppr.* standing upon the running-board of a car rampant, motto *Dux femina*.

And she said, Did it not thrill thee to behold all this?

And I said, I have beheld both systems and there is something to be said for Each.

And she said, It certainly hath greatly enlarged the sphere of Liberty.

And I said, Yea, for the men.

And she pondered, and she said, Thou art indeed a very wise man.

Christmas Sermonette on "The Sweetest Story of all the Ages"

By SEFELLEN E. STOFFLETT, D.D.

Luke 10:10-11. "And the angel said unto them, Fear not, for behold, I bring you good tidings of great joy, which shall be to all people, For unto you is born this day in the city of David a Saviour which is Christ the Lord."

This is the message of the angel to the shepherds on the plains of Bethlehem. It is the sweetest story of all the ages, a story that never grows old. The world is replete with interesting stories, but they grow old and uninteresting, but this old story is just as sweet and interesting as it was 1900 years ago. It has stirred the heart of the world as no other story. So full of charm and beauty, that men and women, boys and girls of all lands ask for it again tonight.

It is the sweetest Story of all the Ages, because it comes from Heaven.

Man walked with God and talked with God in Eden. He was like unto God, but sin and disobedience closed up earth from God. A great gulf was opened between God and man. Sunk in ignorance and sin, man began the upward climb to find God. From the promise of a Deliverer in Eden, through sacrifice and apostasy, through vision and prophecy, it was a long road to the fulfillment in the New Testament. There were man-made gods and man-made religions, but they did not satisfy.

Paul in Athens among the cultured Greeks found gods for every impulse of the mind and heart, and even with all

these they had an altar to the "unknown God," and yet they were not satisfied. But when the angel brought that Christmas message, heaven came down to meet the earth again. Heaven and earth once more united, God and man reconciled.

Men come from the judgment seats of earth with messages of law and truth that thrill men and the world acclaims them great. From the palaces of wealth and beauty they come, and the world bows before them, but here is a message, not from earth, but from heaven that surpasses the charm of them all. Give way ye men, give way ye angels, heaven is speaking. "Fear not, nor behold, I bring you good tidings of great joy which shall be to all people, for unto you is born a Saviour which is Christ the Lord."

It is the sweetest Story of all the Ages, because it announces the birth of a Saviour.

For four thousand years the world had been waiting for such a message, and such a Saviour. Sin had closed man's fellowship with God. From every land and people the cry of pain and death for deliverance had gone up to heaven. From the far-famed Indias the cry of widows and orphans, burning on funeral pyres, and drowning in Ganges waters. In the forests of Central Europe 1500 years ago our own ancestors were bowing to idols in the hope of a rescue. All of God's chosen

people under persecution and serfdom were crying: "How long, O God, how long until deliverance shall come."

But finally the heavens were opened and the voice came—"And the angel said, Fear not, for behold, I bring you good tidings of great joy which shall be to all people, For unto you is born this day in the city of David a Saviour which is Christ the Lord."

A Saviour is born; not given, but born. A child of Divine conception and Divine generation. When the possibilities of Divinity united with the innocence of the human in the Virgin Mary, there was born unto the world the mystery of Godliness, God manifest in the flesh. Bone of our bone, and flesh of our flesh, a Saviour for the world.

A Saviour come, A Rescue near,
The night is gone, Heaven is near.

"Hark the glad sound, The Saviour comes,
The Saviour promised long.
Let every heart prepare a throne,
And every voice a song."

It is the sweetest Story of all the Ages, because it is the Story of unselfish love and sacrifice.

To me the sweetest story on the pages of secular history was the story of the valiant Knights of the Middle Ages as they traversed land and sea with gold and silver armour to uphold and defend in

combat and tournament, the honor of enslaved and persecuted womanhood.

The sweetest story in my own life, though pathetic, is the story I learned sitting at my grandmother's knee, 55 years ago, of my Huguenot ancestors who fled 200 years before from Alsace-Lorraine, then under the reign of Louis XIV, to settle in the wilds of Northampton County, where they redeemed from field and forest a little clearing that they might live unmolested and secure in the freedom of their religious faith.

I know in my own community a sweet girl now old and gray, who for forty years gave up her life to the care of her parents. She refused the hand of lover and suitor, the rearing of a home and family, that she might give her life in love and sacrifice to father and mother. Her name is now unknown by the multitudes of men as they pass by, but it is written on the Lamb's Book of Life.

But here in this text, I come to the sweetest story of all the ages, in that it is world-wide and man-wide, a story of heavenly love and sacrifice. "And the angel said unto them, Fear not, for behold,

I bring you good tidings of great joy which shall be to all people, For unto you is born this day in the city of David a Saviour which is Christ the Lord."

The spirit of the world is largely for self. The motto of the street and business and industry is "me first." The center of the world's life is sin and selfishness, instead of love and sacrifice. But Jesus brought a new message, and exemplified it in His own life when He said, "I came not to be ministered unto, but to minister and give my life for many."

The New Testament declares that even a friend will do a favor for a friend, but whoever heard of an enemy doing a favor for an enemy? It is the old story of the Priest and the Levite, of Lazarus and the rich man, of the Jewish farmer and his bigger barns. But the story of Jesus is different. Down from the shining heights Jesus came, leaving the glories He had with the Father, past the Father's House of many mansions, down He came until there were no other depths to touch, no other life to give, that He might be a Saviour to men.

"O love how deep, how broad, how high, It fills my heart with ecstasy, That God, the Son of God, should take Our mortal form for mortal's sake."

There is nothing in all the annals of time that can take the place of this sweet story. Men have tried to imitate this life, but they have only been shadows and imitators of the real.

When Helen Gould gave herself and her fortune of 3 millions for the leper colony of Louisiana, the world proclaimed her as one of its greatest benefactors. It certainly was a magnanimous life of love and sacrifice, but compared to that of Jesus, she was like the moon that shines with borrowed light. Jesus is the Sun, the Saviour, whose light shines from heaven to earth, that we may walk in it forever in love and sacrifice.

"And the angel said unto them, Fear not, for behold, I bring you good tidings of great joy which shall be to all people, for unto you is born this day in the city of David a Saviour which is Christ the Lord." Amen.

Jesus' Conception of God

By THE REV. JOSEPH YOST

Some time ago, I said to myself, I am going to read the Gospel narratives with a view to finding out for myself just what Jesus had to say about God. And with this purpose in mind I have been reading these remarkable biographies of the inspired penmen. I have been reading a Gospel at a single sitting. I would like to commend this method of Bible reading. The task should not seem onerous. The Gospels are brief biographies. Matthew has only 28 chapters; Mark, 16; Luke 24; and John 21. I am sure many readers of the "Messenger" think nothing about reading an ordinary book of fifty or a hundred pages at a single sitting. Why not read a book of the Book of books in this way? Why not read it with a definite, fixed, set purpose? Read it as I have been reading the Gospels to find out just what it teaches about some one thing or other. I am sure you will find the reading interesting and profitable and freighted with blessing.

I find in my study of the New Covenant or Testament that Jesus uses very few terms for God. Once only does He refer to Him as the great King, even though the Kingdom of God is a phrase frequently upon His lips. Once only does He refer to Him as the Highest, even though He never loses sight of His majesty. He generally refers to Him as "God" or as "Father"—far more frequently as Father than as God. He invariably addresses Him by the endearing term Father. Only once do I recall His addressing Him in any other way, and that on the cross, when for one brief moment fatherhood seemed lost in deity: "My God, my God, why hast Thou forsaken Me?" He apparently made a distinction between His and His disciples' relation to God. Nowhere is this distinction more clearly brought out than in His word to Mary on the first glad Easter morning: "Touch Me not, for I am not yet ascended to My Father and your Father, to My God and your God."

He was deeply conscious of His unique relationship with the Father. "I and My Father are One. He that hath seen Me hath seen the Father. Believest thou not that I am in the Father and the Father in Me? The words that I speak unto you I speak not of Myself; but the Father that dwelleth in Me, He doeth the works. Believe Me that I am, in the Father and the

Father in Me, or else believe Me for the very works' sake. All things are delivered to Me of My Father, and no man knoweth the Father but the Son, and He to whomsoever the Father will reveal Him. He that hateth Me hateth My Father also."

In His references to God as Father and in His prayers He uses the adjectives heavenly, holy, and righteous. When His disciples came to Him with the request that He would teach them how to pray, He said: When ye pray, say, our Father. Never once in His recorded prayers does He use the phrases so current today: Merciful God, Almighty God, Everlasting God, Great and Adorable God, etc., etc. Recall, if you will some of the recorded

prayers of Jesus: "Father, I thank Thee, that Thou hast hidden these things from the wise and prudent and hast revealed them unto babes. Even so, Father, for so it was good in Thy sight, and in our sight it is beautiful." "Father, keep Me from this hour, but for this cause came I to this hour; Father, glorify Thy name." "Father, I thank Thee that Thou hast heard Me, and I knew that Thou hearest Me always: but because of the people which stand by I said it, that they may believe that Thou hast sent Me." "Father, if it be possible, let this cup pass from Me, but if Thou wilt that I should drink it, Thy will, not mine, be done." "Father, forgive them, for they know not what they do." "Father, into Thy hands I now commend My spirit." Hear Him say in His great High-priestly prayer, just to quote a few sentences: "Father, the hour is come; glorify Thy Son, that Thy Son may also glorify Thee." "Holy Father, keep through Thine own name those whom Thou hast given me, that they may be one, as we are one." "O righteous Father, the world hath not known Thee: but I have known Thee, and these have known that Thou hast sent Me." Jesus, the only begotten of the Father, almost invariably addressed Him as Father. It isn't at all strange that He should teach those who have been adopted of God by grace for His sake to address God as Father.

As the only begotten Son of the Father, Jesus had the deepest regard for the Father and for the things of the Father. "I am come in my Father's name." "My Father worketh hitherto and I work." "Wist ye not that I must be engaged in the things of my Father?" In the thought of Jesus heaven was the Father's house. "In my Father's house are many mansions." The temple, too, in His thought was the Father's house. As He drove the money-changers forth from the sacred precincts, He said: "Take these things hence, make not my Father's House a House of merchandise." As He came the first time in the Father's name so is He to come again—to use His own words: "In the glory of the Father with all His holy angels."

Students of the New Testament cannot fail to be impressed with the fact that the Fatherhood of God occupies a prominent and permanent place in the thought-life of Jesus. Not only did He conceive of

CHRIST'S WAY

(A sonnet suggested in part by one of Dr. C. B. Alspach's sermons asking support for the William H. Berger Home for the Aged)

By M. W. Witmer, Ursinus College

"Woman, behold thy Son! My son, thy Mother!"

The Savior cried in anguish on the cross,

An anguish sharpened by her cruel loss.

He could not leave her with a fleshly brother

That knew not Him; he gave her to another,

The follower whom He loved. By Osler's way

We should build lethal chambers for our gray,

Spent parents, bowed for us, but now a bother.

Are we, then, wolves, our fallen mates to kill;

Or worse than wolves, our helpless to forsake?

Their touch on stony hearts is needed still

That streams of love their thirsting souls may slake.

Christ found a home for Mary, and His Church

Must house its homeless, or His Name besmirch.

God as His Father, but as the Father of all who believe in Him. He not only says "My Father" referring to His unique relationship to God, but "Your Father" in reference to our standing before God. The Father's perfection is to be our ideal. "Be ye perfect even as your Father which is in heaven is perfect." The Father's mercy is to be our standard of mercy. "Be ye merciful, even as your Father is also merciful." The Father's forgiveness is vouchsafed to those who forgive the Father's children. "For if ye forgive men their trespasses, your heavenly Father will also forgive your trespasses." The Father's love is poured out upon those who love Jesus. "For the Father Himself loveth you because ye have loved Me." Those who serve Jesus are honored of the Father. "If any serve Me, him will My Father honor."

Let us turn now for a very brief consideration from Jesus' thought of the

Supreme Being as Father to His thought of Him as God. Jesus stresses the spirituality of God. "Pneuma esti theos"—Spirit is God. As Spirit He must be worshiped, in spirit and in truth. Ritual and form must not be substituted for genuine spirituality. Jesus emphasizes the omnipotence of God. "With God all things are possible." He magnifies the love of God. "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life." (O, I know that Biblical scholars are not quite sure whether these words are the words of Jesus or the words of the evangelist. I believe them to be the words of Jesus. He requires that we love God supremely. "Thou shalt love the Lord thy God with all thy heart, with all thy mind, and with all thy strength." In the thought of Jesus, God allows His sun to shine upon the evil and the good, and sends His rain upon the

just and the unjust. He feeds the ravens. He clothed the lily with beauty. He cares much more for us though we be of little faith. His words furnish spiritual sustenance. "Man shall not live by bread alone but by every word which proceedeth out of the mouth of God."

In this study I have been impressed with the frequency of our Savior's use of the term Father for the Supreme being, and with the comparatively few times that He uses the term God for the Deity. I have observed, how, at times, even His use of the term God, in the expression of His thought, includes the idea of fatherhood. The fact that He does occasionally refer to God as God seems to me to carry in it this thought that Jesus would not have us lose sight of the transcendence of the Supreme Being. Our reverence for God must not be lost in our love for Him as Father.

Scranton, Pa.

Meditations in the Land of the Master

By W. EDWARD RAFFETY

"O Little Town of Bethlehem"

Yes, this is Bethlehem, only a twenty minute auto ride from the Jaffa gate of

LEST WE FORGET

"Behold, I bring you good tidings of great joy, which shall be to all people."

Again, the happy Yule-tide comes

On swift and fleeting wing;

Praises sung in Christian homes

Honor the new-born King.

That midnight clear so long ago—

We read the story o'er—

The birth of Christ, Who loves us so

And liveth evermore.

"Glory to God in the Highest, and on earth peace, good-will to men."

The bells peel forth their gladness,

The little children sing;

Their words re-echo round us,

"Bethlehem cradles a King."

It seems to me the Spirit

Of Christmas-tide is found

Within the hearts of children,

Where'er they may abound.

"And a little child shall lead them."

Their songs and verse are more sincere,

Their faces, glowing and bright;

Just scatter glad good-will and cheer;

Their hearts with God are right.

If 'tis the Christmas Spirit

We older people seek—

A little child can lead us

To the infant Jesus' feet.

"Inasmuch as ye do it unto one of the least of these, My brethren, ye do it unto Me."

But there are many children

Whose praises Jesus hears,

Who have no loving parents

Nor home and loved ones dear.

Their souls belong to Jesus,

He ever watches near,

And challenges His people

To bring them Christmas cheer.

So help these little children

With your money and your prayer,

They are the orphan children,

For whom our Church doth care.

"Lo, I am with you alway, even unto the end of the world."

This promise came from Jesus;

His blessing will abide

With all who gladly help His cause

At this glad Christmas-tide.

O, what a glorious promise

Of comfort, help and cheer,

Not only during Yule-tide,

But through the whole glad year!

—Catharine Smith Brown.

Meyersdale, Pa.

They hang on memory's walls—pictures never to be forgotten, moments with the Master in the very land where He lived in the flesh.

The sordid peoples there today, the layers-of-lies piled high over holy places by Moslem Arabs, the pseudo-Christians, the mummery and mockery for mammon's sake—all this must be brushed aside with a prayer in one's heart that they may be forgiven for their chicanery.

I suppose one should not be too drastic a critic of these natives who have so completely commercialized sights and scenes in the Holy Land. Doubtless superficial, though sincere, sightseers are to blame for creating a demand. Mark Twain did not collect or comment on all the "Innocents Abroad." Some of these often get into the Holy Land. For years doubtless they ignorantly insisted on seeing things they wanted to see; e. g., Adam's grave, the cleft rock, etc. So the quick-witted guides connived with natives whose palms were itching for bakshish, and by the next tourist season Adam was cleverly buried beneath a stone in the Church of the Holy Sepulcher. How convenient, and now more than 30 sites are located here, a sort of religious museum. Pay as you enter, tip as you proceed, and you see 'em all in a few minutes! I now quote from a guide book, to show how feuds also give rise to pious frauds: "The body of Moses was brought here from an unknown site beyond the Jordan." Over the new site has been built the Mosque of Neby Mousa, "The Prophet Moses." This can be seen from the Jericho Road about thirty kilometres from Jerusalem. A reliable authority naively says, "This is an invented site," and then goes on to say, "Many years ago the Moslems established an annual pilgrimage to the shrine at Easter time in order to concentrate large numbers of Moslems in Jerusalem who would be ready to resist any attempt that might be made by the thousands of Christian pilgrims to take possession of the city."

It is not my purpose to introduce any more members of the Ananias club, simply stop with this very evident truth, that much that is under roof, ecclesiastically sheltered and shown, is imposture.

But the devout visitor, intelligent and intent on humbly following in the footsteps of the Master, will not let falsehoods and feuds rob him of the blessed facts that here and there are sites connected with the earthly life of our Lord. With head uncovered, heart untrammelled, and with the Book of books in his hand, he will read with a new meaning, "The opening of Thy word giveth light."

Jerusalem, beautiful for situation, with people cleaner looking and better looking, a Christian village of about 6,000 population. I was in the presence of the geographical fact—Bethlehem. I opened my New Testament and read Luke, chapter two, the historical fact, "And Joseph also went up . . . to the City of David, which is called Bethlehem . . . to enroll himself with Mary who was betrothed to him, being great with child. And it came to pass while they were there . . . she brought forth her first born son." Again I heard the angel say, "There is born to you this day in the City of David, a Saviour, who is Christ the Lord." Somewhere beneath what is probably the oldest Christian Church, the Church of the Nativity, or somewhere near on this very hillside, on the manger level of the inn, and below the crowded rooms, tenderly "She wrapped Him in swaddling clothes." And just yonder is the field of shepherds. That very night the brightest star of all retold to me the story of the wise men of old. On the margin of the page in my Testament, I read "4-23-19," and I added "4-1-29," for twice I have had this holy privilege.

From Bethlehem I looked to the east of the Jordan, not so far after all to the hills of Moab, and my mind went to the book of Ruth. Again I thought of the Samuel chapters that tell of Bethlehem (I Samuel 16 and 17, II Samuel 23, and I Chronicles, 11th chapter).

"And Came to Nazareth"

Even a day in Nazareth can never be forgotten. This time far more than a decade ago, this home town of the boy Jesus enthralled me. Wicked it may have been then ("can any good come out of Nazareth"—John 1:46), and wicked it may be now, I know not, for I did not go "slumming." Through all the years it has been, as now, a rural village, home of shepherds, farmers, craftsmen, and small town merchants.

"And His parents went every year to Jerusalem." "When He was twelve years old they went." As they were returning, the boy Jesus tarried behind in Jerusalem. "They went a day's journey," about ten miles north of Jerusalem. They found Him not. Never will I forget the morning we started in autos from Jerusalem to Nazareth. We went that day's journey over a beautiful cement road in just fifteen minutes. Then we stopped, only a moment. I wanted an hour to "soak up" the meaning of it all. "They found Him not,"—lost boy! Probably lost in the biggest city in the land. How easy for a bright boy to become fascinated by the

scores of shops lining the crooked streets all the way from the temple area even today, to the north wall of the city. Probably His first visit. "They found Him in the temple." Lucky parents! Fortunate, sensible boy! "Sitting in the midst of the teachers." He was teachable. "Hearing them,"—He was respectful. "Asking them questions"—He was eager to learn. "All that heard Him were amazed at His understanding and His answers"—what a tribute to His parents, to their thorough religious instruction in the Nazareth home. This boy, teachable, courteous, eager to learn, was an obedient boy—"He went down with them, and came to Nazareth, and He was subject unto them." Then comes Luke 2:52, so well known: "And Jesus increased in wisdom and stature, and in favour with God and man." And this He did in Nazareth.

Shelved on a long, broad and steep hillside, the houses of Nazareth face across to another and more beautiful hill bedecked with blossoming trees and a veritable maze of gorgeous flowers in wild, luxuriant profusion. No doubt Jesus often climbed that high southerly hill, and from its eminence saw the three great mountains of Palestine: Mt. Carmel, toward the sea westward; Mt. Tabor near at hand eastward, and glorious Hermon far to the north. Before Him lay the plain of Esdraelon teeming with historic interest to every Jewish boy.

On the Nazareth hillside He lived, over all these hills and beyond, boy-like, He often roamed. At Mary's well, the only fountain of Nazareth, the one site that cannot be faked, here He drank. From it He carried water to His home. From it we, too, slaked our thirst with crystal cold water.

While others wandered hither and yon, I went to a little carpenter shop called "Joseph's." The young carpenter, a Christian Syrian, member of the little Baptist Church in Nazareth, spoke good English. His name is Joseph. He owns the place, and makes no historical claims for himself or his shop. To me, nevertheless, it was a memorable place. In such a shop Jesus worked as a lad, with Joseph, fascinated, as every normal boy is, gifted with imagination and the desire to build things. In such a shop "The Carpenter of Nazareth" labored honestly with His hands, growing a strong, muscular body. Jesus was no weakling. There He dreamed dreams of the coming Kingdom, of His ministry of healing, helping, and sacrificial suffering.

In the synagogue yonder, or one like it, He went to school, He worshipped, and later, "He began to teach." (Mark 6: 1-6.) In Luke, chapter 4, I read again His great sermon that caused Him to leave His home town, exiled by prejudicial misunderstandings, bigoted near-sightedness, and the uncontrolled anger of unbelievers. "They . . . cast Him forth" and He never returned as a citizen of Nazareth. How often since has ignorant folly cast Him out.

"Dear Galilee"

"Where Jesus loved so much to be." Leaving Nazareth, our auto carried us out of the valley, up over the Nazareth ridge, and away to the east, too quickly. Soon we passed to the right Kefr Kenna, the Cana of Galilee, our road leading us near the village fountain, in all probability the very well whence the water pots were filled for the wedding in Cana, where Jesus wrought His first miracle (John 2:1-11, and also John 4:46-54).

Crossing the wide plain of Ahma, carpeted with millions of brilliant flowers, we saw the Horns of Hattin directly in front of us, and then suddenly there burst on our eastern horizon beautiful Galilee, more than a thousand feet below us. A never to be forgotten thrill fills one's soul as the afternoon sun plays its color game across

this glorious stretch of water, about twelve miles long by six miles wide. Surrounded by green mountains, this turquoise sea lies like a lovely gem in a setting of emerald grandeur, 682 feet below sea level. This is the land and this the lake that witnessed the stirring scenes of the Master's longest, happiest, most successful ministry. To me this is the wonder-land of all Palestine, and this the wonder-water of all the earth.

As I stood alone at the water's edge in the stillness of the clear Syrian twilight, I saw again those fishermen coming ashore with boatloads of fish, as I had seen them ten years ago in the early morning mending their nets. Here on these very shores Jesus said "Follow Me." Here He

MAY WE GIVE THANKS

(A Prayer for Year's End)

May we give thanks this holy day
To Him who holds o'er nations sway;
Who sees and knows each sparrow's fall,
And loves and blesses one and all?

May we give thanks for pioneers
Who braved the danger of the years,
And changed an uncouth wilderness
To fields of fertile usefulness?

May we give thanks for those who gave
Of their life's blood that they might save
This nation a united land,
So we as brothers firmly stand?

May we give thanks for valiant youth
Who bravely fought and died for truth,
That we from war would have surcease,
And dwell in happiness and peace.

May we give thanks for those who toil
In furnace heat and stony soil,
In summer's sun and winter's blight,
From early morn till late at night?

May we give thanks for those who care
And of their blessings freely share;
Who help where'er there is a need
With kindly word or goodly deed?

May we give thanks for Him who gave
To us the Truth Divine, to save
A world from sin and selfishness,
And point the way to righteousness?

—Chas. A. McCrum.

Kansas City, Mo.

preached to multitudes from a boat. In these waters He fished and swam, across this lake He sailed or rowed. On it He slept. Its stormy waves were hushed into peace at His word. In the Galilean mountains He fasted and prayed; in the Galilean cities and countryside He worked His greatest miracles, spoke His greatest parables, preached the Sermon on the Mount, and wrought and taught as nowhere else. It was a populous, opulent, challenging country in Jesus' day. The nine important cities then formed a continuous chain of people around the western and northern shores. How vivid the fifth chapter of Mark becomes as we look eastward yonder through the haze to the precipitous mountain-walled "country of the Gerasenes" where "the herd rushed down the steep into the sea."

Crossing the plain of Gennesaret, I seemed to see its broad acres peopled with "the throngs that pressed Him." Standing amid the ruins of old Capernaum—my, what memories!

Take in hand your map of Galilee, turn with me to the Galilean ministry in your Harmony of the Gospels, and live over again the scenes enacted on those fertile fields amid this lovely landscape, and among these hills hallowed by His earthly presence and matchless power.

Precious Moments, Every One

At the Jordan. Beneath the trees on the eastern bank of the Jordan River ten years ago, eighteen of us, representing eighteen different American Christian communions, sat while, upon their gracious request, I read, without comment, from Mark's Gospel, chapter one, verses one to eleven—the historic fact of Jesus' baptism. This year, a group of us were shown another site, but what does that matter, for there is only one Jordan River, and there it is, and here in my New Testament and yours is the trustworthy record which no scholar denies. The beautiful sacred symbolism of it all abides as a precious memory (Romans, chapter 6).

At the Pool of Bethesda. Entering through St. Stephen's gate in the east wall of Jerusalem, one comes at once on the right to the enclosed yard of the Church of St. Anne. A short distance across the yard, we saw the entrance to the Pool of Bethesda. "Now there is in Jerusalem by the sheep gate (in all probability either St. Stephen's gate or one that was near and below it, opening on the more ancient street level), a pool which is called in Hebrew Bethesda, having five porches." The old location near the temple area is no longer believed to be correct. New excavations made recently by the Palestine Exploration Fund seem to prove conclusively that the pool we saw is the real Pool of Bethesda. Practically all archeologists agree. The long rectangular pool is there with porches on all four sides and through the middle, with stone stairways leading down. "In these (porches) lay a multitude of them that were sick, halt, blind, withered. And a certain man was there." And what to him was more important, the Son of God, the Master, was there on that memorable day. We read it again in John 5:2-8. How real it all seemed. A moment unforgettable! Again we saw the man "thirty and eight years in his infirmity." We saw the eager, selfish throngs push him aside and leave him once more in his black despair, until the Master arrived. O the thrill and the awe of it, watching this Wonder-worker who quietly said, "Arise, take up thy pallet and walk." Before our eyes "he took up his pallet and walked."

On either side of the passageway to the pool, as we entered, we saw placards, 102 of them, each framed, with each in a different language, giving the story told by John. How prophetic these placards are! Not only in these, but in all languages, everywhere broken fractional lives again can hear the Lord Christ say, "Behold, thou art made whole; sin no more."

Jacob's Well. The depth and the crystal cool water of it, and Sychar over yonder, the woman of Samaria, and the matchless Sermon of the Master, so real then, but now it seems like a dream.

The walk out to Bethany, where many a night, tired from the labors in rebellious, unbelieving Jerusalem, He went to rest in the home of His loving friends. As we traveled this old, old highway, I thought, wouldn't it have been wonderful to have walked and talked with the Master on this very road!

And Gethsemane, on Thursday night, quiet, awesome, we worshipped Him who said "Not my will, but Thine, be done." With grateful hearts for the price He paid, we walked away from the Garden of His agony and back to Jerusalem, slowly, thoughtfully, to our night's repose.

Easter morning, early at the tomb. Before sunrise, two of us all alone, sat in the Garden near the tomb. I had just finished reading John, chapter twenty, verse

one, when I looked up and saw a Syrian woman standing at the entrance of the tomb, silent, but weeping. In a moment she turned and went away. As long as I

live, I never expect a more unforgettable moment. That was ten years ago. This last Easter, again two of us went at day-break. About a dozen Friends from

Ramallah were there in silent devotion. We waited and with them worshipped the risen Lord, and then went our way, no, not ours, but His, I trust, forevermore.

The Y. M. C. A. and the Churches

By WILLIAM F. KOSMAN, D.D.

Knowledge of the efforts being made by the Y. W. C. A. and the Protestant Churches of America to establish "rapport" probably is not very extensive. Attendance upon the meetings of the Counselling Commission of the Churches, however, is amply sufficient to convince one that such efforts are being made and that they are intelligent and sincere.

The existence of the Counselling Commission in itself is an evidence of this. This commission consists of commissioners elected by the judicatories of approximately eighteen Protestant bodies and various representatives of the "Y" meeting in annual session. The sixth session was held in New York City on Nov. 8, with the writer in attendance as the spokesman for the Reformed Church and as the successor of Dr. Joseph H. Apple. During his six year's membership in the commission, Dr. Apple established a tradition of conspicuous service which the present commissioner from the Reformed Church will find hard to perpetuate.

The purpose of the commission is to serve as the medium of exchange between the "Y" and the Churches; to afford opportunity for the sharing of knowledge and experience and as the agency through which there may be undertaken the working out of plans and methods for practical co-operation in local situations.

One learns with surprise of the number of areas in which co-operation manifestly is possible. Chief among these is the use of educational and recreational equipment. Contrary to belief on the part of some Churchmen, no doubt, and perhaps contrary to the impression created by "Y" officials in certain localities, the "Y" is willing to make its recreational equipment and buildings available to the Churches. Demonstrations of definite and actual co-operation along these lines are now being set up throughout the country. The Interim Committee of the Commission was charged definitely with the responsibility of working out further demonstrations of this sort in strategic centers during the coming winter and to make the results generally available. Another concrete case of co-operation is to be seen in the preparation of educational materials, literature and lessons in which the "Y" is definitely assisting the Churches. In particular, the field of adult education is being considered. It is felt that here the "Y" may well act as the co-ordinating agent among such groups as the local Council of Religious Education, Federation of Churches, Ministers' Leagues, etc., assisting them in this way to inaugurate

and maintain definite community programs of Adult Education. Furthermore, a strong challenge for co-operation is coming today from the rural districts of the country where the U. S. Government's expenditure of millions for the economic and physical welfare of the farmer and his children makes their need of something more greatly evident. Inherent in the rural situation is the necessity of supplementing what the Government is doing with a vital program of moral and religious education. Surely, here is a task ready to hand for the "Y" and the Churches in co-operation.

THE CHILDREN OF GOD

"Come, let us go," the shepherds said,
"And see this wondrous thing."
Straightway they went, star-radiance led,
And hailed a child as king.

And ever since, we track their feet
To childhood's cradle throne,
Where God Emmanuel stoops to meet
And crown each child His own.

In every son of man we see,
Though faint and dim-described,
The image of divinity,
Horizons high and wide.

May naught that image ever mar,
Naught dim the visions' span;
And none inflict a heedless scar
Upon the soul of man.

—R. B. Eleazer,
Educational Director, Commission on
Interracial Co-operation.

During part of the discussions, the question was raised whether the "Y" is succeeding to any extent in bringing men and boys into vital touch with Jesus Christ. Representatives of the "Y" were unwilling to speak with much assurance on this point. The commissioners from the Churches, on the other hand, were equally loathe to claim that the Churches always succeed in enlisting its men and boys in definite Church and religious commitments and service. The "Y" representatives averred, however, that one of the major objectives of the "Y" is to put men and boys taking part in its activities "back into the Churches." It was stated that

one member of the State Staff in New York has as his objective for the year the putting of 50,000 men and boys into the Churches. In this connection, major emphasis was placed upon the conclusion, unanimously reiterated, that the main objective of both the "Y" and the Churches is to bring adults and youth into living touch with Jesus Christ. The "Y" secretaries freely acknowledged that negative as well as positive character effects may come out of athletic events. Persistent effort must be made to make them count positively for the development of Christian character.

One was impressed with the intelligence displayed by the "Y" in approaching its recreational activity as a sort of laboratory in which the experience of men and boys are to be controlled for moral and spiritual ends. It was pointed out that athletic contests in "Y" or Church should be followed by discussions in which situations arising in the games can be utilized as character building material. The coach or the teacher should begin the discussion on the level of the actual contest and the desire to win and then "step it up" into the "character building realm." Here wise direction and guidance can definitely be brought into play in giving direction to the growing experience of men and boys.

It was reported that the "Y" has book assets of 300 million dollars; 80 million was contributed during the past eight years for plants and equipment and 18 million for maintenance and work. There are about 400 associations doing work for women and girls as well as for men and boys.

The "Y's" Department of Church Relations under which hitherto the Counselling Commission of the Churches has been operating and of which Dr. David Latshaw has been the sympathetic and capable secretary, has been abolished and the work of the Counselling Commission placed in the Home Division, where it will receive the first-hand attention of the general secretary, Mr. Fred W. Ramsey. In addition, at the recent meeting of the National Council in Chicago steps were taken to form a committee of secretaries and laymen to collect experiences and stage demonstrations of definite co-operation between the Churches and the "Y" throughout the country, and to supplement and re-enforce the work and influence of the Counselling Commission.

Under these conditions there can be no doubt of future progress in mutual understanding and helpfulness between the Protestant Churches of America and their growing and influential daughter.

NEWS IN BRIEF

Zion Church, of Nanticoke, Pa., Rev. Robert W. Huckle, pastor, has been continuing its intense activity of work. A Father and Son Banquet was held in the banquet hall of the Church, which was fittingly decorated with a beautiful color scheme and flags, one of the large flags

coming from one of the ships used in the recent war. A very delicious full course dinner was served by members of the Royal Daughters Bible Class to the large number of Fathers and Sons. The speakers were E. J. Williams, mayor-elect of the City of Nanticoke, and Mr. Morgan, cash-

ier in a local bank. Mr. Herman Windt spoke in behalf of the fathers and Mr. Elmer Wemuth, in a few well chosen and glowing words spoke forcibly for the sons. Master Charles Quoos spoke beautifully, humorously, in behalf of the very young sons. Mr. Hobert Graboske was chairman

ENTERED INTO REST



THE REV. SIMON U. WAUGAMAN



THE REV. C. HARRY KEHM

With deep sorrow we again record the death of two of our faithful ministers who passed away on the same day, Dec. 17—C. Harry Kehm, Superintendent of Bethany Orphans' Home, Womelsdorf, Pa., and Simon U. Waugaman, of Osterburg, Pa., pastor for 37 years within the bounds of Potomac and Pittsburgh Synods. Much beloved and utterly devoted to the work committed to their hands, these brethren will be greatly missed. A fuller account of their life and labors will be given later.

of ceremonies. The following Sunday, at the popular evening services, a Father and Son worship was held. Mr. Elmer Wermuth conducted the entire service and the pastor preached the sermon. Ministerial Relief Day has also been fittingly observed. The Sunday School, which is in the midst of the Watch Dial Contest, is making remarkable progress. The attendance and enrollment are higher than ever before. At a recent meeting Mrs. George Eckerd was again elected general superintendent of the Church School. Preparatory services to the Holy Communion were held Dec. 13 and Dec. 15, at 9.30 A. M., the sacrament was administered Dec. 15, 10 A. M. and 7 P. M. services. The Church services are very well attended, not only by the local congregation, but by the large number of visitors at practically every service, who are more and more being attracted to this popular Church. The Every Member Canvass has been made and the results foreshadow another year of material prosperity.

First Church, Plymouth, Pa., Rev. Harry N. Spink, pastor, observed Church Paper Day Dec. 8, with the success of 9 subscriptions.

A letter from Florida says: "The Almanac and Year Book is a fine piece of work and should find its place in every

home of the Reformed Church for the valuable information it contains."

The Philadelphia, Pa., Ministerial Union will meet at the Y. M. C. A. Hall on Monday, Dec. 30, at 11 A. M. The address will be delivered by the Rev. William A. Freemantle, D.D. All the members of the Reformed Ministerial Association of Philadelphia and vicinity are urged to attend.

Six new members were added to St. Paul's congregation of the New Centerville, Pa., Charge, Rev. Roy Moorhead, pastor, during November: Misses Gladys Pritts, Gladys Weimer, Violet Long, Blanche Marker, Edna Benford and Mr. Claude Shumaker.

Rev. H. A. Robb, pastor of Emanuel Church, Export, Pa., also one of the informants of Westmoreland Classis, attended a dinner and meeting at the Penn-Lincoln Hotel, Wilkinsburg, Dec. 9, in the interest of Ministerial Relief. Rev. Harry N. Bassler, D.D., was the speaker at this meeting.

One of our faithful pastors in Ohio Synod, who recently passed through a serious illness, writes a very gracious letter to the "Messenger" in which he says: "During my sickness and convalescence, the 'Messenger' has been a special comfort to me. During those days of enforced confinement I have enjoyed reading it more than ever. May God continue to bless your efforts in making the 'Messenger' one of the greatest religious publications of today." It certainly warms our hearts to receive such a word of greeting.

A recent note from Rev. H. S. Nicholson, of Ft. Lauderdale, Fla., boosts the wonderful sunshine and flowers of that state and glorifies the Florida climate. He says he certainly misses one thing down there and that is a Reformed Church, and intimates that nothing at all would be lacking if a Reformed Church were there. He says the state is growing rapidly and has a great future before it. Brother Nicholson declares that there is no snow or icy sidewalks or cold to contend with, and plenty of good fishing and hunting. He has even noticed some cars from California down there!

The very artistic announcement card of St. Stephen's Church and Sunday School, Perkasee, Pa., Rev. Howard Obold, pastor, announces a series of interesting and delightful Christmas festivities. The Beginners' and Primary Depts. celebrated at 10.30 A. M. on Dec. 22. The Candle Light Service was held at 6.30 A. M. Christmas Day, and the special worship of the Sunday School at 7.30 P. M. The generous offerings were for Bethany Home. The last night of the old year will be Church Night. A fellowship meeting at 8 P. M., with entertainment and refreshments will be followed by a Watch Night Service at 11.15 P. M. Holy Communion will be observed Jan. 5. The pastor's class will be organized Jan. 3.

The Pathfinder's Bible Class of the First Reformed Church, Burlington, N. C., has been one of the most active and efficient Bible Classes in the Church School. It is under the leadership of Mrs. Harvey A. Welker, wife of the pastor, as teacher. It has grown from the small number of 5 to a membership of 50 and has made great progress along all lines of Sunday School and Church work. During the past year this class has furnished 7 teachers for the new departmental work of the School. The Pathfinders paid for all the furnishings in their room in the new building, paid \$100 to the Church building fund, and average the largest offering in the Sunday School almost every Sunday. They have had quite a number of activities to develop the social life of these young women. A goodly number have pledged themselves to read the Bible through in a year. (See cover page, this issue.)

CHANGE OF ADDRESS

Rev. A. Bakay from Akron, Ohio, to 1306 Jackson St., Gary, Ind.

Rev. J. C. Glessner from care American School for Boys to 14/218 Sinak, Baghdad, Iraq.

Rev. Wilmer H. Long from Sabillasville, Md., to Fleetwood, Pa.

Rev. H. S. Nicholson from 251 to 215 S. W. 3rd Ave., Fort Lauderdale, Fla.

An Every Member Canvass was "put on" in Trinity congregation of the New Centerville, Pa., Charge, Rev. Roy Moorhead, pastor, commencing Nov. 17, in conjunction with the general effort put forth by the entire Church at that time. Quite an increase in interest in the work of the Church has developed since the Consistory became active in this respect. While the financial returns were not a great deal in excess of the returns in former years—the congregation now contributing at the rate of \$27 per member per year—the effort was well worth while, nevertheless. At the instigation of the pastor, and with the efficient assistance of two committees appointed by the S. S. superintendent, Mr. C. R. Miller, an Old Folks' service was arranged to take the place of the regular Church worship on Sunday evening, Dec. 8. All the people of the community 65 years of age or older were given a special invitation to be the guests of Trinity congregation on that night. An old organ was brought into the Church for the occasion and the choir sang a selection of hymns "picked out" by some of the older members of the congregation. Instead of a sermon the pastor gave a dramatic portrait of the early life of Saul of Tarsus. A large number of members and visitors were present.

The Young People's Christian Association of Christ Church, Lykens, Pa., Rev. W. R. Hartzell, pastor, held its monthly social in the basement of the Church on Thursday evening, Dec. 19, and was largely attended. The social committee had arranged a number of games and songs for the entertainment and then the members of the Y. P. C. A. enjoyed themselves as a covered dish luncheon. Before the close of the entertainment the association presented the pastor with a beautiful piece of furniture. This Y. P. C. A. is an organization distinctly its own, and takes the place of the Christian Endeavor and thus far has proven a success. The monthly business meetings are held during the week and opened with devotional service. At this meeting all the business of the

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association is transacted. The social meeting is held one a month, or more, as the committee desires. Only social life is permitted at this meeting. The religious work consists of a service in the Church auditorium at least once a month, and this service is planned and worked out with the Religious Committee in conjunction with the pastor. Sometimes the pastor has not a word to say at the service and at other times he takes part. This is at the discretion of the committee in charge. The Young People's services are usually better attended than the regular services and the young people are thus drawn into the actual Church work. Membership shall consist of those from 15 years and over.

In First Church, Reading, Pa., Rev. D. J. Wetzel, pastor, the Thank Offering service was held Nov. 24.

Immanuel Church, Indianapolis, Ind., Rev. H. L. V. Shinn, pastor, held a 6.30 A. M. Christmas morning service. The Every Member Canvass was made Dec. 8. The Thank Offering Nov. 24 amounted to eighty dollars.

Emmanuel's congregation, Freysville, Pa., Rev. Oliver K. Maurer, pastor, held their Every Member Canvass on Sunday, Dec. 8. Their canvass was a success in that several hundred dollars more were secured through the canvass this year than were secured last year.

Have you sent in your contribution to the Symposium on "What Will Cause Modern Men to Repent?" It is a most important question, and we cannot succeed if we do not know the answer. See "Messenger" editorial on "Repent Ye" in the issue of Nov. 28. Because of the slowness of the holiday mails, the time is extended until Jan. 4.

St. Mark's Church, Pittsburgh, Pa., Rev. J. Grant Walter, pastor, observed its Christmas festival Dec. 22 with special services. A Christmas morning service was held at 6.30 A. M. The annual meeting of the congregation will be held Wednesday evening, Jan. 15. At the Nov. meeting of the Men's Club the speaker was Mr. Fry, a prominent attorney of the city.

First Church, Canton, O., Rev. R. W. Blemker, pastor, is co-operating with the other Churches of the city in 2 weeks of services, Dec. 31-Jan. 12. Services will be held every afternoon and evening, except Monday. Mr. George W. Anderson will be the speaker. The Children's Christmas program was presented Dec. 19. Christmas services were held Dec. 22 and on Christmas morning.

In Trinity Church, Canton, O., Rev. Dr. Henry Nevin Kerst, pastor, on Dec. 15 a Christmas Hymn Song service was held; on Dec. 22, a pageant, "The Way," was presented. On Dec. 29, a College Vesper service will be held. Special music, both organ and vocal, is a feature of the Vesper services. There has been received in cash to date on the Organ Fund about \$5,000.

The Wooster Ave. Church, Akron, O., Rev. E. E. Zechiel, pastor, held its Christmas services Dec. 22. A concert was given by the choir at the evening service. There were 47 of the men of the Wooster Ave. Church who took part in the Men's Mass meeting of all men of the Reformed Churches of the city. The pastor and his family were presented with a large basket of beautiful roses on Dec. 1, in recognition of the first anniversary of their service in this Church.

The Rev. Joseph H. Stein has resigned as pastor of the First Reformed Church at Toledo, O., to accept a call to the First Congregational Church at Sandusky, Ohio. The pulpit supply committee appointed to fill this vacancy in the First Church consists of Mr. Elwood Meyer, chairman, 15 Winthrop St., Toledo, O., and the following men: John Claus, Troy Dahn, W. A. Gernhardt, August Kaufman, Fred E.

Kocher, John Miller, J. H. Scheuerman and C. C. Minneker.

St. John's congregation, Red Lion, Pa., Rev. Oliver K. Maurer, pastor, held the annual Every Member Canvass, Dec. 8-15. There was rejoicing when it was found that the canvassers had gone over the top in securing a neat sum above the \$5,300 budget for the year 1930. Another outstanding feature of the canvass was the fact that by the closing hour every member of the congregation except one had been canvassed, and that a large number who had failed to make pledges the previous year willingly made subscriptions for the ensuing year.

The bulletin of Trinity Church, York, Pa., Dr. Samuel H. Stein, pastor, has this kind word to say: "The 'Reformed Church Messenger' is our authorized paper of the Reformed Church. It should be a weekly visitor in every home. It is brimful of news of the Kingdom and messages from the many Churches of our denomination. These are comforting and inspiring and no Reformed Home can maintain its spiritual interest at high level without being one of those who read it regularly. It is a paper of which we can all feel proud. You could make no finer gift at Christmas for your family."

In Solomon's Church, Macungie, Pa., Rev. L. G. Beers, pastor, the annual congregational meeting will be held on New Year's Day at 9.15 A. M. A group of singers enjoyed a short social period on Christmas Eve and then ventured forth

A MERRY CHRISTMAS

(At this glad holiday time it will do us good to read Dr. Charles E. Jefferson's wise word about this cheery greeting.)

I like to speak the words because so many other lips have spoken them. I love to write them because so many other pens have written them. There is nothing original about them but they are not commonplace. There is nothing modern in them but they are not antiquated. They are a tradition handed down from the distant past but no one has suggested that they are outworn. They are all the richer because they are so old. They are all the sweeter because they have in them the music of so many voices. I can hear in them the voices of little children and also the voices of men and women who were children eighty years ago. They are conventional but they are not empty. They convey a message from the heart. The world grows warmer every time they are uttered. The world becomes brighter every time they drop from the tongue. What a glorious day is the twenty-fifth of December because so many millions of human beings are saying to one another, "Merry Christmas!" A world with tears in its eyes cannot resist the impulse to be happy. A world with an ache in its heart cannot keep from smiling. Christmas is a day for music because a merry heart always persists in breaking into song. It is said that angels sang on the night on which Jesus was born, and the angels of men's better nature have been singing ever since. The singing goes on through all the year but we are oftentimes so busy we cannot hear it. But at least on one day we silence the noises and quench all the discords by filling the ear with the subtle music of Merry Christmas.

—Charles E. Jefferson.

WANTED: Twenty-five or thirty, old edition of the "Reformed Church Hymnal" with Music. Any congregation wishing to dispose of Hymnals, as per style mentioned above, please communicate with

**Rev. W. A. Settlage,
Cochran, Pa.**

through the streets of Macungie and to the homes of shut-ins to herald in the dawn of Christmas Day by the singing of beautiful carols. The annual Father and Son service was held Nov. 10. The banquet was held Nov. 11, with 58 present. The Every Member Canvass held Nov. 25, met with a fine response.

In Zion Church, York, Pa., Rev. Dr. J. Kern McKee, pastor, the choir, under the direction of Charles H. Baker, organist and choirmaster, prepared a musical treat for the members at the 6 A. M. Dawn Service Christmas morning. This year they sang the cantata, "Adoration" by Nevin. The Hebron Class recently celebrated its 21st birthday. The Every Member Canvass was started Nov. 24. Dr. Charles E. Schaeffer preached 2 sermons on Anniversary Day. Offerings were over \$400, in addition to \$200 given by the Aid Society. 398 communed on Oct. 6. The Father and Son Banquet was held Nov. 13; the guest speaker was Dr. John H. Ness, pastor of the First U. B. Church of the city.

The Woodcock Valley, Pa., Charge, Rev. J. W. Yeisley, pastor, had a remarkable awakening by evangelistic services from Nov. 17 to Dec. 15, inclusive. There was a week of 17 home prayer meetings as a preparation. Then followed 3 weeks of public services distributed equally among the 3 congregations. The pastor was assisted 3 nights by Rev. Moses A. Kieffer, D.D., 4 nights by Rev. W. E. Reifsnnyder, 2 nights by Rev. C. G. Scheffy, 1 night by Rev. Greenawalt, and in the last week at 9 services by the Supt. of the Dept. of Evangelism, Dr. R. C. Zartman. The cottage services were attended by as many as 90 persons. The Church services were attended by more than three times as many people as the membership of each congregation, and running up to as many as 400. The membership, now 150 in the charge, will be greatly increased through this campaign, which has awakened the people of the whole valley and the communities contiguous to it. Woodcock Val-

THE DECEMBER BOOK

As the December book the Editorial
Committee of the
RELIGIOUS BOOK CLUB
has selected

BEHOLD THE MAN

By Friedrich Rittelmeyer

Translated from the German by
Geo. B. Hatfield and Erich Hofacker
This volume, which appeared a few
weeks ago, has not, in the judgment
of the Editorial Committee, received
anything like the attention it de-
serves. Moreover, as a beautiful
study of the personality of Jesus, it
is especially appropriate to the
Christmas season.

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ley Charge has given many young men to the Christian ministry—such as the Fouses, Stones, and Beavers.

On Sunday evening, Dec. 15, Rev. D. F. Singley presented his resignation to the Consistory of First Church, East Mauch Chunk, Pa., which was accepted with deep regrets. Rev. Mr. Singley plans to start work in his new field at Mount Hermon Church, Phila., Pa., Jan. 15. In the 4 years that Rev. Mr. Singley has been in Mauch Chunk the Reformed Church has continued to prosper through his efforts. The Church as well as the community will miss the services of Rev. Mr. Singley.

In First Church, Washington, D. C., Rev. Dr. James D. Buhner, pastor, a splendid Christmas program was rendered Christmas evening, in charge of Miss F. Nau. There will be leadership training classes organized in January, in co-operation with the city-wide movement of 91 Churches toward personal evangelism. The newsy weekly Church bulletin says: "Get a year's subscription to the 'Messenger' and you get the value of a good book every week into your home."

In Amity Church, Meyersdale, Pa., Rev. B. A. Black, pastor, the fall program began with an Every Family Visitation which awakened interest. 445 were present on Rally Day. Well attended Communion service Oct. 6. One member was received and 3 children were baptized. On Home Mission Day, Sunday evening, Nov. 10, program was largely by young people. Offering \$30. Public service by Men's Bible Class Nov. 17 showed good attendance and interest. An address by Prof. J. M. Berkey, former member of faculty of U. of Pittsburgh, delighted the congregation. Meeting for preparing canvassers was held Nov. 22, with a short play by the young people, entitled "The Cost of Keeping," and a fine address by Dr. E. P. Skyles, on "The Benevolent Work of the Church." Every Member Canvass was made Nov. 24, by 30 teams of canvassers, including 8 teams of women. This is the first time this Church ever used women to help make the canvass and the results were gratifying. The women succeeded in getting pledges in a number of cases where formerly the men had failed. At this writing we have pledges to current expenses from 84% of the membership, and pledges to benevolence from 82%. The W. M. S. gave their pageant, "O Give Thanks Unto the Lord," Dec. 1. Thank Offering, \$100. Great preparation were made for the Christmas festivities.

Rev. Dr. David Van Horne, on Dec. 11, observed his 92nd birthday anniversary at his home in Amsterdam, N. Y. Dr. Van Horne's many friends will be gratified to know that he is feeling well and happy. Dr. Van Horne was born in Glen, Dec. 11, 1837. He was graduated from Union College in 1864 and from the New Brunswick Seminary in 1867. He has served charges in Greenwich, N. Y., Dayton, Ohio, and Phila., Pa. He resigned from a pastorate of 14 years in First Church, Phila., to become president of Heidelberg Theological Seminary, Tiffin, O. In 1907 he went to the Central Theological Seminary, becoming president emeritus when he returned to Amsterdam. He received the degree of Doctor of Divinity in 1877 and Ursinus College conferred an LL.D. upon him in 1898. Dr. Van Horne served as president of Synod for 4 years and president of the Board of Foreign Missions for 10 years, 1878-88. He has written a number of books, among them: "History of the Reformed Church in Philadelphia," "Companion of Praise," "Life of Zwingli," "Tent and Saddle Life in the Holy Land," "Religion and Revelation," and "The Church and the Future Life." With his host of friends, the "Messenger"

A DAY DREAM

At sunrise this morning while I sat at the breakfast table planning the tasks of the day, I heard a knock upon the front door. Upon opening the door, a beam of light entered and blinded me for the moment.

Who is this? Who can it be? Yes, it is He! Jesus the Christ at my front door!

"Come in, Jesus, and break bread with me. Do you care to go along to work with me today and see how I earn my living?" (What will Jesus say if I act in my usual way today?)

Strange, no one else seems to recognize Him. But here He is right at my side, writing notes in a little book; I'm sure I don't know why He should care to write about the small things I do or say.

Sunset—Jesus and I return to my home. Oh! I wish I could see inside of that little book. I would feel so much better if I knew what Jesus had written there about me.

After the evening meal, we gather at the feet of the Master and listen to the stories He told the children by the Sea at Galilee.

Bedtime—Jesus is to spend the night with us. What have I done to be so honored?

Sunrise once more, and I awake to find it was all a dream. Oh! What a beautiful dream! But I can't forget that little book, and I'm going to try to have only pure and good things written in it about my life.

Won't you try to have only the good things written there about you?

—Carol H. Booz.

felicitates Dr. Van Horne and wishes for him many more years of health, strength, and abundant blessings.

PERPETUAL CHRISTMAS

By Herman J. Naftzinger

Christmas always finds humanity at its best. It is the time when everybody is kindly and happy. Gladness, as Dickens in his "Christmas Carol" so delightfully shows, becomes contagious. No one can

YEAR'S END

One more year is ended?

One more task is done.

A year is extended,

A task new begun.

In the swift race of life

Have you not striven

Feverish for the prize,

Grimly forbidden?

New strength, then, to your zeal,

Boldness to your faith,

For Eternity's wheel

Shall never be stayed!

What heretofore you sought

Waits yet to be made,

'Til your battle is fought,

'Til the price you've paid.

God, in goodness and might,

Makes the years embark,

As the day and the night,

The dawn and the dark.

When a year is ended,

When a task is done,

A year is extended,

A task new begun.

—Herman J. Naftzinger.

Hegins, Pa.

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escape the warmth of its spirit. It was on this gracious day that God, born a Babe, came into the life of man. As we listen again to the old, immortal story, and sing carols that echo across the ages, we are reassured that He is near. No longer need we think of God as aloft and far away. Now we can see Him as He is—humble, joyous, gentle. This does not mean that God is no longer infinite and almighty. Rather, it means that God has revealed Himself in that which is nearest to us, namely: human life. Thus Christmas, the birthday of God, becomes the revelation of the divine life in the heart of man.

Happy, indeed, is the person whose eyes have been opened to the intimate beauty and towering goodness of the Christmas revelation. To such an one, Christmas is more than a holiday—it is a holy day. It means that love, the dominant motive of Jesus' life, comes in the simple, gentle ways which make Christmas, for everybody, so self-effacing and so full of caresses. More, the joy that sets the world singing, and the haunting loveliness of human brotherhood are not fairytales but living realities that nestle in the heart, warm, tender, glad. Living like Jesus is no longer impossible, but has become the thrilling and uniquely satisfying adventure of following the Star.

There is no child to whom Christmas is not an adventure. Nor is there an adult to whom it should not continue to be an adventure growing, year by year, in meaning and saving power. It is a challenge to each of us to retain, always, the gay spirit of childhood—free, trustful, joyous. Did not Jesus Himself tell us that unless we become as little children we cannot enter into the kingdom of heaven? He

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Following the Trails at Camp Algon-
quin
In Camp with the Muscoday Girls
A Little Maid of Picardy
Barbara's Heritage
From Tenderfoot to Golden Eaglet
The Awakening of Martha
Lucky Penny of Thistle Troop

MISCELLANEOUS

The House that Jack Built

**BOARD OF CHRISTIAN EDUCA-
TION OF THE REFORMED
CHURCH IN THE U. S.**

1505 Race Street, Philadelphia, Pa.

would have us keep, not our childish ways, but our child-like attitude toward God and life and man. And so life itself will become a perpetual Christmas; for, just as boys and girls revel in the annual adventure of following their hero, Santa Claus, into the fleeting brightness of his fairyland, so men and women will exult in the daily adventure of following their Saviour, Jesus Christ, into the eternal blessedness of the Kingdom of God.

Perpetual Christmas means that our race will be "love-lifted and star-led." These are the only qualities that will bring permanent "Peace on earth and good-will toward men." Christmas without end will make neighbors of all men. Everybody will be anxious to share blessings and burdens with their fellow-men—at home or across the sea. The eyes of all men will then be opened to the grandeur of the Christmas revelation. The only thing that keeps perpetual Christmas away from us is that we lose sight of the revelation by our own childish fear and lack of happy, child-like faith in the impossible things. When the scales of envy, spite, greed, petty pride and jealousy fall from our eyes, then we can truly see the revelation and follow

its gleam. It will make us purify our lives; it will help us to sanctify our homes; it will stir us enough to ennoble the community life; it will move us to beautify Churches and vitalize Church-life; it will lead us into those bold, expanding enterprises, those daring brotherly leaps of generosity that will yet turn human life—of which we are all a part—into perpetual Christmas.

Hegins, Pa.

THE CHURCH AND INDIVIDUALS

The Christian is in danger of disappearing. He has a tendency to vanish in the Church. In many Churches the individual has become invisible. We have been asking, "What is the Church doing?" That is a stupid question. You get nowhere by asking a question like that. The important question is: What is Mr. A. doing? He is a prominent man in the Church. What is he doing? What is Mr. B. doing? He holds a high position in the Church, but what is he doing? What is Mr. C. doing? He has belonged to the Church for 20 years. What is he doing? That is the kind of question which is all-important

and should be answered. It is the conduct of Mr. A. and Mr. B. and Mr. C. which is the key of the Church problem. You hear men talking about the amount of money which the Church has raised. How much did the Church raise last year? It is a bootless question. The question of importance is, How much did Mr. D. give? and how much Mr. E.? and how much Mr. F.? What is the ratio between what these men spend on themselves and what they contribute toward the work of making this a better world? That is the question with which God is concerned, and it is not till that question takes the uppermost place in our mind that we shall have the key of the problem of Church finance.—Charles E. Jefferson in "Cardinal Ideas of Jeremiah"; The Macmillan Company.

"I rather pride myself on one thing," said "Shorty." "Although I have the brightest, smartest, cutest, best youngster I ever saw, I never brag about him."

Teacher—"Tom Wallace, you inherited your laziness from your father."
Tom—"No, ma'am; he still has his."

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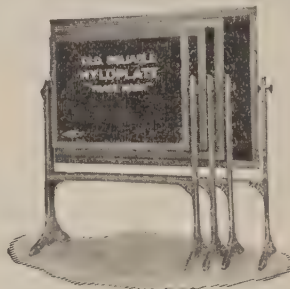


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No. 4.	3½ x 5 feet.....	9.10
No. 5.	4 x 6 feet.....	11.40

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HOME AND YOUNG FOLKS

Junior Sermon

TENTH ANNIVERSARY

By the Rev. Thomas Wilson Dickert, D.D.

PREACHING TO THE CHILDREN

Text: Matthew 18:5, "And whoso shall receive one such little child in My name receiveth Me."

For exactly ten years I have preached to the children through the columns of the "Messenger," 521 sermons in all. It will therefore not be out of place to have a little celebration of my tenth anniversary as the preacher to Juniors through this channel.

A little more than seventeen years and three months ago, on September 15, 1912, I organized the Junior Congregation in our Church, and have preached a Junior sermon every Sunday during this period, with the exception of some of my vacation Sundays, when other ministers preached to my little flock. But my preaching to children began with my ministry, thirty-two and a half years ago, because I preached to children at stated intervals long before I organized the Junior Congregation.

It is a pleasure to me to appear before my Junior Congregation every Sunday morning at the regular hour of morning worship and to bring to them the little gospel message. God only knows what good is accomplished in this way and what fruitage comes from the seed that is sown into the minds and hearts of the young.

Any preacher who wishes to keep young in spirit must mingle with and minister and preach to the children and young people of his parish. It is no easy task to understand the needs of the child mind and to adapt the great truths and principles of God's Word so that they may be helpful and stimulating to the unfolding life and character of the young.

The primary object of the Junior Congregation is to have the children attend the services of the sanctuary so that they may unconsciously form the habit of Church going. Even though the order of worship may be beyond them, there is much in the very atmosphere of God's House where His people are engaged in worship that will benefit their little souls.

When I was a boy I went to Church regularly with my parents. It was customary for the men to sit on one side of the Church and the women on the other; therefore I went with my father into his pew. There was scarcely ever anything in the service that I understood, but I had a sense of awe and reverence which made a deep impression upon me and influenced my life for good. It was under that influence that I formed the purpose in my early boyhood of becoming a minister of the Gospel of Jesus Christ. I did not understand then, but I believe now, that the Holy Spirit was working upon my childish mind and heart and making real to me the presence of God so that I resolved to give my life to His service. That Church going habit and love for God's House have clung to me all through my life, so that even during vacation I do not feel satisfied unless I worship somewhere in the sanctuary on God's holy day.

In addition to what I received as a boy, the members of the Junior Congregation receive a message adapted to their age. And I take courage from the promise of God as given through His great prophet

Isaiah (55:10, 11): "For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

I think, wherever possible, the Junior Congregation should meet and worship with the Senior congregation and not by itself. As soon as the Junior Congregation is conducted apart from the regular Church service the atmosphere is entirely changed, and the effect and benefit of worshipping with God's people is lost. To have the Junior Congregation meet apart from the regular Church service is to train them away from the Church service instead of cultivating in them the Church going habit. The tendency of the modern Sunday School is to train the children and young people away from the Church rather than into it, and the Junior Congregation is one of the means of counteracting this tendency.

But an added joy came into my life when I began, ten years ago, to preach to the far larger invisible congregation composed of the readers of the "Messenger." There is something fascinating and mystical in preaching to a congregation that you cannot see, and sowing seed whose harvest eternity alone can reveal.

I have many assurances that these sermons are read and appreciated, not only by the boys and girls who read the "Messenger," but also by many adults who keep up the childlike and youthful spirit. I have received letters and verbal expressions from all parts of the Church that have encouraged me to believe that this work is not in vain, but is doing some good.

To write these sermons has been a labor of love, and has been a great benefit to me personally. It has helped me to simplify my preaching to adults and to make my sermons more helpful to them. I am sometimes amused when I hear Church members of other congregations say, "Our preacher is so highly educated and preaches such deep sermons that we cannot understand them." Do you think Jesus spoke in this way, when St. Mark says of Him: "And the common people heard Him gladly." I have heard some of the greatest preachers of England and America, and their sermons were noted for their striking simplicity. Even a child could understand them.

Two volumes of these "Messenger" sermons have been published in book form, of which 4,000 copies have been sold, and the manuscript for another volume is now in the hands of the publisher. In this way some of the sermons reach those who do not read the "Messenger."

Some time ago a minister of another denomination told me that the two volumes of my Junior Sermons which are in his home are greatly appreciated. He re-

lated as a joke on himself the following little incident. One Sunday evening he said to his nine-year-old boy: "Sonny, will you go to Church with father this evening?" And the boy replied, "No, Daddy, I would rather stay at home and hear Mother read one of Dr. Dickert's Junior Sermons."

These ten years have passed very quickly, and they have been busy and happy years. If the "Messenger" family desires to have these sermons continued, and if the Lord spares my life, I shall take great pleasure in continuing to write them for ten years longer. A word of appreciation does not make one vain, but it is an evidence that his labor is not in vain.

I want to take this opportunity to express my gratitude to the readers of the "Messenger," seen and unseen, known and unknown, who have been so kind and complimentary in speaking and writing about my sermons. But, above all, I want to thank my Lord and Master for the assurance that what we do for His little ones we do for Him.

Grocer—"Well, little boy, what can I do for you?"

Little Boy—"Mother sent me to get change for a dollar, and said she would give you the dollar tomorrow."

PAINFULLY SO

Subject—"Have I the right expression?"

Photographer—"Perfectly natural, sir."

Subject—"Then be quick, it hurts my face."—Pearson's.

HOME EDUCATION

"The Child's First School is the Family"
—Froebel

ADVANTAGES FOR THE CHILDREN

By Hilda Richmond

Mr. Schramm was rejoicing over his wonderfully good year in business, more because of what he could do for his children than for his own personal benefits.

"I'm going to get the boys each a tip top sled," he confided to his wife as December twenty-fifth approached. "When I was a boy I had to make my own things, and I want my children to have some advantages. I well remember how it took four of us boys to drag the heavy old sled we cobbled together to the hill where we wanted to slide."

Santa Claus was very generous to the Schramm children, and their parents enjoyed the fun as much as they did—winding toys and making wheels go round on Christmas morning. It was an ideal Christmas for coasting, so after dinner in company with a number of neighborhood youngsters the three boys set out for the hill a few blocks away.

"Let's go over and watch them, Mary," said Mr. Schramm. "We won't let them see us, but I'd like to know if they are able to manage their new sleds, this being the first winter we've lived where they could coast. It's a novelty to them, but their Dad coasted from November till spring, year after year, at his little farm home."

Four boys panted along near Mr. and Mrs. Schramm with a home-made sled.

PEN PRICKS

By John Andrew Holmes

Now that statistics enable us to forecast as accurately how many men will marry in a year as how many will die, has not the time arrived to insure against this providence?

Their caps were tied firmly down with old pieces of flannel that might have been a petticoat in former days, and their home-made mittens were clumsy and big. Mr. Schramm mlooked at them with pity in his eyes remembering this own limited outfit in boyhood. But the chattering boys hurried merrily on. They reached the brow of the hill out of breath and throwing themselves face down on the sled they flew like birds down the hill. Back they came panting and instantly every boy on the hill was bargaining for a ride. Mr. Schramm became intensely interested. He and his wife arrived in time to hear their own children begging to go down "just once."

Catching sight of their father they rushed to him to say, "O, Papa, won't you help us make a good sled like that? It is so much better than the ones Santa Claus made!"

When Mr. and Mrs. Schramm walked homeward after watching the fun, the father laughed as he said, "Mary, all my ideas of advantages have had a severe jolt this afternoon. We'll be cheating our children if we don't encourage them to meet and overcome difficulties."

"I'm glad we've both found that out before the children are grown up," said Mrs. Schramm.

"It is unfortunate that every child does not have the advantage of a properly conducted kindergarten wherein he can get suitable training in the co-ordination of language, movement and thought adapted to his age, and wherein the instruction and wherein the activities are designed to enlarge his experience, increase his initiative, develop his power to work in co-operation and to establish his social instinct and his feeling of moral responsibility up to the maximum limits of his age."—Stratton D. Brooks, President, University of Missouri.

If you wish to get a kindergarten opened, write to the National Kindergarten Association, 8 West Fortieth Street, New York, for advice, information and literature.

The piano-playing record should go to Claude Hoffman, who with one hand played a etaoin shrdlu shrdlu mfwet.—New York newspaper. And betcha we heard him over the radio the night he did it.—Albany Knickerbocker Press.

THE CHRISTMAS TRAIL

By Winifred Davidson

Out in the snow, which whirled like white dust around them, struggled the three Anderson boys and the three little "Eskies," Tato, Marto, and Annweeza. Now night was coming, that early winter night of Alaska, which begins soon after midday. The trail from the huts where they all lived not far from the sea, to the station beyond the trees and very close to the first hill, was a trail which they had known very well in summer time. But now, none could see it. The wind had whisked snow into every hollow.

They were not scared, because they could still see the black trees. If they kept on, pushing one long snowshoe in front of the other, the five younger ones following Roy Anderson, they would soon see the lights in the station.

Every few minutes Roy pointed with his furry right hand, and said: "Keep your eyes on the trees over there!"

The wind whirled the snow faster.

"It's like a white darkness," said Larry Anderson, who was walking behind Roy. "I can't keep my eyes open."

"I can't, either," said Thad. "Maybe

we've lost the trail, Roy."

But Roy could not hear Thad. All he could hear was the roar of the wind and the strange soft whisper of the snow.

He shouted at the top of his own voice as he glided forward: "The trees are there on the right hand. We'll be at the station in a little while now."

Thad could just hear Roy. He knew that the "Eskies," plunging along behind, were out of earshot; so he repeated Roy's words, adding: "You coming? Tata? Marto? Annweeza?"

"Us come!" Faintly the cheerful cry came back to Thad. "Come—Christmas house—"

Thad laughed to himself. "Good little Eskies!"

Ever since the Thanksgiving celebration at the station they had all looked forward to taking the "Christmas trail" on this afternoon of the twenty-fourth of December. They were to have gone with a dog team, in charge of Indian Benny, who lived with the Andersons. But, early that morning, Benny had remembered that his own little boy and girl were expecting him home for Christmas; and after asking forgiveness of the Anderson boys, he left by the north trail.

"There goes our Christmas fun!" said Larry as the dog team disappeared. "We can't go to the station now, I suppose."

"Maybe we can," said Roy, thoughtfully. "We know the way."

"The station is four miles from here," Mr. Anderson shook his head. "I can't spare the time to go with you—with all the other men gone."

It was a lonely little strip of land, jutting across the mouth of a river, upon which the Andersons lived, with a few native Eskimos in the neighborhood. Sometimes, even in winter, boats landed from the big ships anchored far out in the sea; and there was need for someone always to be on duty at this lonely place. If all other trails were closed, this nameless spot kept open some sort of communication with the outer world.

"We know the trail well. I do, anyway. I could find the station blindfolded," Roy said. "The Eskies will be disappointed if they can't go to the 'Christmas house.' That's what they've been calling the station lately."

"If we start just before it begins to get light, we could get there before dark," Thad suggested.

"Well, all right. I'll telephone the station to send some one to meet you," Mr. Anderson took down the receiver, and as he waited for the "central" call, which was the station itself, he nodded to the three anxious boys, saying:

"Hurry, now. Get ready to start. I'll go a little way with you."

Larry ran to call the "Eskies." Roy and Thad got into their warmest furs. All who were taking the "Christmas trail" were ready and waiting, but Mr. Anderson still tried to talk with the station.

"Something's wrong," he said, coming out where the boys and small Annweeza stood in snowshoes, impatient to start. "As soon as you reach the station, tell them I couldn't raise them on the telephone. Come now, I'll see you through the first twists of the trail. 'We'll take it fast.'"

The man lifted Annweeza, snowshoes and all, to his shoulder, and off they started. When he put her down, he was saying:

"Keep straight ahead, with the trees on

your right hand. The station lights will show you the way after you pass the trees. Goodbye, and Merry Christmas!"

"Merry Christmas!" the travelers called, as they sped along. Long after Mr. Anderson was out of sight, Annweeza echoed the greeting.

It seemed to Thad suddenly that he was alone in the snowy darkness. He stopped for a moment, and shouted "Roy!" "Larry!" "Tato!" Behind him the quick little "Eskies" came hurrying.

"Whatta matta?" they giggled.

"Roy!" Thad called at the top of his voice. "Larry!"

There was no answer.

"We four must keep together," he said. "Walk fast."

After a few desperate minutes they bumped into Larry; but still they could not for a little while longer make Roy hear them. He must have whirled around, for all at once his voice was near, shouting:

"Are you all there? Thad? Tato? Marto? Annweeza?"

"I'm here." It was a queer roll call out in the snowy wilderness.

"Listen," shouted Roy, solemnly. "We just can't get lost, but I don't see the trees now. I think we'll reach the station before long now. Everybody sing! Sing the Christmas song."

They trudged on. Before they had sung all the verses the third time, what looked like a long gray shadow spread before them.

"Who's that?" they all demanded.

"Who-ee 'at?" an echo seemed to answer.

"Indian Benny?" Thad recognized the faint voice. "Are you lost, Benny? Are you hurt?"

"Me come take 'um station house," replied the Indian, who seemed to be hidden somewhere beneath the furs on the sled. "Me no good. Me lose Christmas trail."

"Did Dad send you after us?" asked Roy.

"No. Me take 'um boy—girl—station house. Me come get—"

"He says he's taken his boy and girl to the station already," Thad said. "Say, Benny, when did you leave?"

"Maybe ten minute." The Indian groaned. "Me hurt. Me got bad leg."

"Why, we must be almost there," exclaimed Roy. "Don't worry, Benny—we'll take care of you."

The dogs were plunging now. Roy loaded the five Andersons and "Eskies" on the sled, and gave the order to the leader. Blindly, he thought, the animals leaped out. But they well knew where food and rest awaited. The station lights were shining brightly within the next few minutes.

"Have we come to Christmas?" asked Annweeza, as the door opened and the men inside began to help the travelers to shed their frosted furs.

A tree with red candles on it and many sticks of candy standing up like a picket fence under it stood in the corner beyond the stove. Indian Benny's little Jan and Keety were staring with such big eyes that they looked like a boy and a girl doll beside the tree.

"Of course we've come to Christmas," laughed Thad. "The end of the Christmas trail—isn't it?"

(All rights reserved.)

A Britisher wants to give up the Palestine mandate. And we saw a man once who wanted to give up the hives. —Dallas News.

THE PASTOR SAYS

By John Andrew Holmes

The purpose of our great armaments is to scare other peoples, but they are financed by scaring us.

Mrs. Gordon (to husband, who is "listening-in" on Sunday evening)—"Tammam, Tammam, ye mustn't laugh like that on the Sabbath."

Tammam—"Laugh, wumman! The minister has just announced the collection, an' here I am safe at home!"—Tit-Bits.

WITNESS VS. LAWYER

Izzy Laszky, who hadn't been in this country long, was witness in a law-suit, and the lawyer cross-examining him began:

"Laszky, what do you do?"
 "Ven?" asked Laszky.
 "When you work, of course," replied the lawyer.

"Vy, work—"
 "I know," said the lawyer, "but what at?"

"At a bench."
 "Oh!" groaned the lawyer.
 "Where do you work at a bench?"
 "In a factory."

"Now, Laszky, what do you make in that factory?"
 "Fifteen dollars a week."

"No, no. What does the factory make?"
 "I dunno; a lot of money, I t'ink."
 "Now listen! What kind of goods does the factory produce?"

"Oh," said Laszky, "good goods."
 "I know; but what kind of good goods?"

"De best."
 "The best of what?"
 "De best there is."

"Of what?"
 "Of dose goods."
 "Your Honor," said the lawyer, "I give up."

The Family Altar

By the Rev. John C. Gekeler

HELP FOR THE WEEK DEC. 30-JAN. 5

Practical Thought: "Thou shalt call His name Jesus: for it is He that shall save His people from their sins."

Memory Hymn: "Great God, We Sing that Mighty Hand."

Monday—Jesus' Ancestry and Birth.

Matt. 1:17-25.

The genealogical table of our Lord lists the names of saints and sinners. Humanity did not produce Him. While influences such as effect you and me played upon Him, they did not make Him. Jesus is greater than all, or than any explanation which can be offered concerning Him. Of Joseph, it is known from Matthew that he was a righteous man, possessed of a great native delicacy and sense of justice, willing to suffer what seemed to be an imposition rather than to cause suffering. Like Mary, He believed God and was willing to be His agent in carrying out the Divine will.

Prayer: We praise Thee, O God, for the giving of Jesus to be our Saviour from sin. Grant us the cleansing of His blood that we may have fellowship with Thee both now and forever. Amen.

Tuesday—The Child Protected.

Matt. 2:17-15.

The same guiding power, which brought the Magi from the far distance to the abode of the holy Child, was thrown about the humble home into which He had come. The time had not arrived for the sacrifice of God's Son; in due time Jesus would die upon the cross, but that was not yet. God moves in wondrous ways to perform His gracious purposes. As part of the safeguarding of the Child the Magi visitors were kept away from Herod and sent home by what we now call a detour. In a dream God spoke to Joseph, who arose and carried out the instructions given him. Joseph's obedience will be noted. Shall we learn from this reading that God's purposes of mercy cannot be thwarted? Also, may we not learn the importance of childhood, and the need of protecting all children from harm?

Prayer: Dear Lord and Saviour, we bless

Thee for all the sweet influences of Thy life among men. Mellow our hearts that we may guard from destructive influences all children. Amen.

Wednesday—The Child Moses.

Exodus 2:1-10.

There is a Hand, a Wisdom that shapes the lives of men of the race. Results out of all proportion to be the known cause may be observed again and again. For the power that brings these to pass, no better name has been found than the one given in our Bible, viz., God. Given an enslaved race, an edict of a mighty monarch that all male babies shall be destroyed; how could a great leader spring from that generation who should prove to be one of the world's greatest leaders? Into the very household of that king who would have destroyed him, the baby boy is

THERE WAS A MOTHER

A stable there was—not far from the inn
 One empty manger there chanced to be,
 'Twas away from all the noise and the din;
 Unknown, its walls crooned a melody
 For the Baby born that night.

There were some cattle—the oxen lowed,
 In vain did the chanticleer call up the dawn,
 They stirred in their rest but with drowsy heads bowed,
 They slept while the strange event went on—
 A Baby was born that night.

There was a star—high above it stood
 Leading the shepherds and wise men there,
 It only knew 'twas some wondrous good
 That kept the earth strangely calm and fair.
 The wee Baby born that night.

But there was a Mother! Tender and mild;
 Through the Valley of Darkness her feet had trod,
 Joy and pain bent her heart as she looked at her child,
 For the mother knew that the Son of God
 Was the Baby born that night.

—Helen M. Shuster, in
 Trinity (Wilksburg) News.

brought to be reared. God used a baby's cry and a woman's sympathy, plus another woman's wit and a sister's loving watchfulness; what common factors! But what sublime results such common factors produce every day. "God hath chosen the weak things to confound the mighty."

Prayer: In loving adoration, we bow before Thee, O God. Wonderful are all Thy works. May we be the willing and conscious agents of Thy love that Thy Kingdom of mercy may come upon earth. Amen.

Thursday—The Child Samuel.

1 Sam. 3:1-9.

Samuel was a child of prayers, it will be recalled. During those years of childhood when Hannah came for the annual visit with her boy, can we think that she ceased to pray for him? That would be unlike all that we know of mother-love. Samuel reveals at least one desirable trait of character for all, whether children or adults, viz., obedience. He was likewise

prompt to answer what he thought was the voice of Eli. This made him teachable and serviceable to God. God cannot use the disobedient. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Surely here are two traits which must be discoverable in us. God could trust Samuel, and therefore gave him a revelation of what should occur. Can God use us?

Prayer: Dear Father, forgive our disobedience, and slowness to do what we know to be pleasing to Thee. Help us to be childlike, ready to serve Thee. Amen.

Friday—Jesus Blessing the Children.

Mark 10:13-16.

The humanity of Jesus is reflected in His relationship to childhood and to children. He loved them. In that Jesus was perfectly normal. To complete the relationship, children loved Jesus. Not only did He bless them and set them as a type of those who enter the Kingdom, Jesus pronounced a severe curse upon all who would work them spiritual injury. In His all-comprehending love all childlike believers were included. "It were better for him that a millstone were hanged around his neck, and that he were drowned in the depth of the sea." In tenderest love He seeks to protect children, and all who have caught His spirit imitate Him in this.

Prayer: Jesus, Thou lover of little children, we of adult years would seek to be like little children, believing, trusting, obeying, loving. Grant us the aid of Thy Spirit. Make strong within us the will to aid and protect Thy little ones. Amen.

Saturday—The Child in the Church.

Luke 2:41-51.

The child is not present in the modern Church service. Whose fault is it? The preacher's or the parents'? In the normal family the children are present. The same would seem to be true of the normal Church. Little children can be trained to worship and to enjoy Church services in company of their elders. Their presence would aid the preacher to simplify his language to their understanding. If the Church is to continue they must be brought into it. They belong there, for it is their Father's House. The Child Jesus found in the ancient Temple and its teaching much to interest Him, and our children will also.

Prayer: Great God, teach all who instruct little children to be simple and understandable. Thou, dear Jesus, has set us the example, help us to follow it and find joy in the services of our Father's House. Amen.

Sunday—The Son of David. Isa. 11:1-9.

David's Son is more regal than His earthly ancestor. The Spirit of God abiding gave Him an insight into human lives and a sympathy with frail humanity which David never possessed. His understanding of God was vital. In every respect "a greater than David" has appeared. In the wake of His coming the weak and the oppressed find a refuge denied them elsewhere. The greatness of the change wrought by Him we find it difficult to comprehend today.

Prayer:

"Jesus, my Shepherd, let me share
 Thy guiding hand, Thy tender care;
 And let me ever find in Thee,
 A refuge and a rest for me." Amen.

PRACTICALLY PARKED

"Are the speed laws lax in your section?"
 "More or less. I got pinched for going 75 miles an hour."
 "Well, that is speeding a bit, isn't it?"
 "Speeding? I was pinched for obstructing traffic."—Brooklyn Eagle.

Birthday Greetings

By Ailene S. De Chant

Your Birthday Lady wishes she could have been a fairy or a Brownie or something—on Christmas Day, so that I might have peeped into the homes of you and you and you. I would have flown first to our orphans' homes—to St. Paul's, to Hoffman, to Ft. Wayne and to Womelsdorf; and then I'm sure I would have hurried out to our Winnebago Indian School and to our Japanese Mission on the west coast; and then I would have whisked back to our Bethel Reformed Community Center in Philadelphia, and in and out, and 'round about, to you. Of course, I would have popped in at the Raubenhold Manse in York, Pa., for Baby Joan is there now; and at the Gilbert Deitz's in the same city, for a peep at Suzanne, the Armistice Day grand-daughter of Superintendent Deitz of our Zion's Church School, there. Nor would I have missed saying "Merry Christmas—Your first in America!" to Raymond (4), and David (2), our two new B. I. C. (born in China) members from Yochow City. And at St. John's manse, in Harrisburg, I would have asked Mother Dunn to let me hold Baby Carolyn, the new accompanist to her brothers' quartet. December twenty-sixth greetings to all my boys and girls who wish, too, they might have sat on a Magic Carpet and journeyed to many homes on Christmas.

"I just heard your son is an undertaker. I thought you said the other day that he is a physician?"

"Not at all. I just said he followed the medical profession."

LATER PERHAPS

"Hans, did you hear the stepladder fall?"

"Yes, mummy."

"I hope daddy didn't fall."

"Oh, no, mummy, he's still hanging by his coat to the picture hook."

—Montreal Star.

NEWS OF THE WEEK

Mrs. Henry W. Elson

Union coal miners in the 40-odd mines of Western Kentucky Dec. 11 voted in favor of a strike to enforce recognition of the union and restoration of the 1917 wage agreement. There are from 15,000 to 18,000 miners in Western Kentucky.

The chief keeper at Auburn Prison (N. Y.) was slain, a dozen other keepers were wounded or gassed and 8 convicts were killed Dec. 11 when, for the second time in 5 months, a desperate group of long-term prisoners attempted to seize the prison and escape.

Cyrus H. K. Curtis, of Philadelphia, has given to Ursinus College at Collegeville, Pa., \$200,000. Three years ago Mr. Curtis made a gift to the same college of \$75,000.

Messages of congratulations upon the inauguration of direct radio service between Lima, Peru, and the United States were sent Dec. 10 by President Hoover to President Leguia, of Peru, and by Secretary Stimson to Foreign Minister Rada, of Peru. Former President Coolidge has been elected a vice-president of the American Red Cross at the annual meeting of the central committee of the society. The other two vice-presidents are Chief Justice Taft and Robert W. DeForest, of New York City.

On account of the growing importance

SOLVED

Four-year-old Bobby, perched on his father's knee in the crowded bus, looked hard at the stout, gaudily-dressed woman as she hustled in, sniffed contemptuously, and wedged herself into the only seat left. Then he turned to his mother.

"Mum," he said, loudly, "it's a lady."

"Hush, Bobby, dear," mother checked him; "we know."

"But, mummy"—Bobby was puzzled—"you just said to dad, 'Whatever's this object comin' in?'"

PARROT'S COMMENT APT

A doctor was giving a dinner party. His favorite parrot was in the room concealed by some curtains.

During the meal one of the guests, a woman, was exceedingly voluble, and talked for several minutes without cessation.

When at last silence reigned, a sepulchral voice demanded from behind the curtains, "Let me see your tongue, please."

Puzzle Box

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HIDDEN WORD ANIMAL PUZZLE

These wild animals are hiding in a wilderness of words:

1. Delays sometimes work injuries. (L-i-o-n)
2. Happy youth, merry maidens.
3. Watch is losing every hour.
4. Tabulate this list for Barnum.
5. Come on now, unlock these quickly.
6. Such funny creatures never came.
7. Curb all bitter thoughts for once.
8. Wild creatures avoid traps. Many are killed.
9. Good girls are happy. Gruff folks seldom.
10. Never let eggs drop without care and tact.

—A. M. S.

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sented in Japan by a Charge d' Affaires.

The American Association for the Advancement of Science will open its convention at Des Moines Dec. 27.

In the 52 weeks ending Nov. 30, deaths in 78 cities from automobile accidents increased 1,159 over the corresponding period in 1928.

The Senate Dec. 14, by a vote of 63 to 14, passed the administration's \$160,000,000 income tax reduction bill. All efforts to amend the bill were overwhelmingly defeated. After the President's signature it became the law of the land.

Representative Frederick N. Zihlman, of Maryland, has been indicted by a District of Columbia grand jury on a charge of using the mails to defraud in real estate activities of the F. H. Smith Company. Daniel R. Crissinger, comptroller of currency during the Harding administration, was also indicted with five other officials of the company.

Harold Deatline, 18, of Indiana, and Florence Smock, 17, of Florida, have been chosen as the health champions of the United States at the National Congress of 4-H clubs at Chicago. They were selected from 26 contestants.

The peace pact, the customs truce, the Palestine situation and Iraq's entry into the League are the chief questions which will come before the meeting of the Council of the League of Nations on Jan. 13, according to its provisional agenda.

The delegates of 26 countries, including the United States, met in Paris the early part of December under auspices of the League of Nations. They succeeded in setting up a formula that will bring into force Jan. 1 a treaty for the removal of several hundred foreign trade prohibitions and restrictions.

The most recent incident between the United States and Canada over activities of the American Coast Guard vessels in their efforts to suppress rum-running has been brought to a close with an expression of "regret" by the Washington Government for the firing on the Canadian vessel Shawnee on Sept. 11.

According to a recent report of the Bureau of Agricultural Economics fewer farmers failed in the year ended March 15, 1929, than for some years previous.

However, it stated that farm real estate values generally continued downward during the year, although the decline was said to be the smallest in recent years.

Congress has provided a holiday recess from Dec. 21 to Jan. 6. The House followed the lead of the Senate to that effect.

A year of research in the laboratories of the University of Chicago, to discover and isolate the germ of influenza which has taken a heavy toll of human life in 11 years, has been crowned with success, according to the announcement by the discoverer, Dr. Isadore S. Falk, 30-year-old professor of bacteriology at the university.

By a vote of 53 to 21, the Senate Dec. 16 ratified the Mellon-Berenger agreement under which France will settle its World War debt of \$4,025,000,000 due the United States through annual payments for 62 years, dating from June 15, 1925. The compact was accepted by France on July twenty-seventh.

A gift of about \$10,000,000 for charitable purposes, to be expended through a philanthropic foundation established as a memorial to his wife, has been announced by Maurice Falk, capitalist of Pittsburgh.

Japan's delegates to the London Naval Armament Conference arrived in Washington Dec. 16 for a stay of 4 days.

The American Foundation, maintaining the American Peace Award, has announced that since the United States has signed the three World Court protocols, World Court committees to support their ratification had been formed in most of the country's large cities.

Extension of the air mail routes of the Pan-American Airways from Miami to Rio de Janeiro and Buenos Aires has been started. Charles A. Lindbergh is the technical adviser of the line.



Miss Greta P. Hinkle, Editor

The Rainbow Pageant as presented at the Thank Offering service in St. John's

Church, Evans City, Pa., was very beautiful. A large illuminated cross formed the centre of the platform. Around it the pageant was centered. Mrs. Kinsey, Mrs. Homer Mench, Mrs. Bryen Beam, Mrs. Roy Fisher, Mrs. Clarence Shakely, Mrs. Howard Kennedy, Miss Florence Shakely, Zelda Bqnzo were the participants. They were in costume and as the colored lights were thrown on the platform the effect was very impressive. The entire service was given under the direction of the president, Mrs. H. H. Long. Devotions were in charge of Mrs. Henry Gelbach and Mrs. Long. Miss Clara Shakely directed the Mission Band presentation of "The Best Boat" and a missionary song.

Miss Marceda Ruetenik and Mr. Harvey Keyse, of Cleveland, O., were married on Nov. 23 and are now living in their home in Columbia Station, O. Miss Ruetenik served as office secretary of the Cleveland Depository of the W. M. S. G. S. for several years. We extend our very heartfelt good wishes to these young people.

The annual Thank Offering service of the W. M. S. and G. M. G. of St. Paul's Church, Bethlehem, Pa., the Rev. Bernhard R. Heller, pastor, was held on Sunday evening, Nov. 24. The service was impressive from the very beginning when the members of the two societies followed the choir in the processional, singing "Rejoice, Ye Pure in Heart." Devotions were in charge of Mrs. R. B. Heller, who also gave a short address on "The Opportunities for Missionary Work in Our Church," after which the president of the W. M. S., Miss Mary Wehr, gave an outline of the Thank Offering work of the General Synodical Society. Miss Wehr also introduced the participants in the pageant, "Give Thanks Unto the Lord," which was most acceptably presented. The Thank Offering amounted to \$55. This was indeed gratifying as the two societies have just been organized within the last few months. At the November meeting of the W. M. S., a birthday surprise was arranged for the pastor's wife, Mrs. B. R. Heller. After the review from the study book and the regular transaction of business, about 60 of the women of the congregation joined the members of the Missionary Society in wishing Mrs. Heller many more happy re-

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turns of the day and Mrs. Wm. Werst, in behalf of the group, presented her with a very lovely junior lamp. The December meetings are being arranged by both W. M. S. and G. M. G. as Christmas parties, the members bringing gifts for the Christmas boxes to be packed for Bethany Orphans' Home.

"It is with feelings of regret that we are saying farewell to our esteemed pastor, Mr. John N. Garner and family, who are going to a new field of labor at Hazleton, Pa. Mrs. Garner has been closely associated with the women of the Church. Her charm of character exerts a magnetic influence which is felt throughout the Church and its organizations. As president of our Woman's Missionary Society, she has proven herself a born leader. She has excelled in devising and putting through many entertaining and educational programs at our meetings. On Dec. 5, at the last meeting of the society over which she presided, she was made a life member of the W. M. S. G. S. The address and presentation was made by Mrs. T. J. Anders. Every member present expressed to Mrs. Garner, with deep emotion, her love for her, and Mrs. Garner voiced her great appreciation of this evidence of affection. We shall miss her. Our hearts are made sad at the parting, and yet we find joy in thinking of the happiness she will bring to her new associates. We think of the words of Faber, for they might have been written of Mrs. Garner: 'There are souls in this world who have the gift of finding joy everywhere, and of leaving it behind them wherever they go'."

—Mrs. F. A. Dieffenbach.

Notice to Classical Secretaries of Organization and Membership: Only 16 out of a possible 47 have sent a reply for a supply of return post cards to be sent out on Jan. 2. One request is for 10 cards but no name signed on it or on the envelope. We ask for a more hearty co-operation than is evidenced by the number of replies. Cards will not be printed until Dec. 28. Please reply!

CHRISTMAS DINNER AT CEDAR CREST

(Continued from Page 2)

Yuletide ceremony with the warm home-like accompaniments which make Christmas seem real. The dining room in the new dormitory, gaily bedecked with all colored balloons, afforded a most beautiful background for the three hundred members of the faculty, their families, and the undergraduates who enjoyed the Christmas dinner on December 17.

For two weeks before the Christmas vacation—which began on the 17th—chapel services were taken up with singing the fine old German, English and French carols which for 200 years warmed men's hearts in the celebration of the birth of the Prince of Peace.

VIEWS OF WILLIAM F. CURTIS DORMITORY AT CEDAR CREST COLLEGE

No. 1. New \$275,000 Dormitory as it Now Looks Completed

No. 3. Half of the Units of the New Gas Cooking Stoves of the Kitchen

No. 2. New Dining Room Where 250 Undergraduates and Friends Enjoyed Christmas Dinner on Dec. 17

No. 4. The Gas-Equipped Bakery for Pastry Cooking



In the modern world this home-like organization, which is only possible in small colleges, is being copied all over America. The University of Wisconsin is trying the experiment of limiting its classes to 12 members in Dr. Alexander Meiklejohn's successful college. Harvard is breaking its

student body into small groups in its dormitories; Princeton is trying its once unsuccessful tutorial system again; and Dartmouth, Rollins, and other colleges are longing for that day when their student bodies will be broken up into more home-like groups.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Second Sunday after Christmas,

January 5, 1930

CHILDHOOD OF JESUS

Matthew 2:10-23

Golden Text: Thou shalt call His name Jesus; for it is He that shall save His people from their sins. Matthew 1:21.

Lesson Outline: 1. The Magi. 2. The Murderer. 3. The Mother.

We begin the new year with a course of lessons on "The Gospel of the Kingdom" based upon Matthew. We may remind ourselves that, at first, the gospel (the good news of salvation) existed in the hearts of men and on their lips. It was an oral gospel. It was professed and proclaimed by Jews and Gentiles, but it was, as yet unwritten.

Then the need arose of having written gospels. Gradually men reduced to writing the oral recollections and traditions of the ministry and message of Jesus Christ. Thus we got our fourfold gospel. So far as we know, the beginning of this great literary movement was made by Mark, who recorded Peter's reminiscences of Jesus and made them the priceless heritage of the Christian Church. Mark, then, became the basis of Matthew. Later, Luke also made use of Mark in the composition of the gospel that bears his name. Last of all the gospel of John was written.

Thus Matthew, our guide in these lessons of the first quarter, is not the earliest gospel writer. He comes first in order in our New Testament, but in history, Mark preceded him. Of the man himself we know little, save that he was a tax collector who became a disciple of Jesus (Matthew 9:9). But his point of view and main purpose are plainly apparent in his account of the Master's life. He writes to, and for, the Jews in order to convince them that Jesus is truly their Messiah, whose coming the prophets had foretold. He quotes the Old Testament twenty-nine times, more frequently than any other evangelist. And he never permits his readers to forget that Jesus came "to fulfill the law and the prophets." His is the most Jewish of all our gospels. None other is so minutely familiar with the history and customs of the Jews or so thoroughly acquainted with the teaching of the Old Testament. One interesting characteristic of his gospel is his method of grouping together materials that are related (e. g., the parables of Jesus in chapter 13). That may have been the result of his training as a tax-gatherer where he gathered and tabulated statistics.

But it is to Matthew and to Luke that we owe the story of the nativity of our Lord, with its halo of wonder and crown of beauty. Even so our knowledge of the life of Jesus is far too fragmentary to meet the heart's desire, but how much poorer we should be if we lacked these deathless stories of Jesus' birth and infancy that never cease to stir our hearts with their deep mystery and meaning.

Our first lesson presents for our study several of these stories. It is not really

the "Childhood of Jesus" that we find in the printed lesson, but certain episodes that transpired immediately after His birth. First, we have the fascinating account of the visit of the Magi, who brought their treasures to the Babe in the manger. Then comes the story of the flight to Egypt and of the massacre of the infants of Bethlehem. And, always, in the background of the picture we see Mary, the mother of Jesus.

I. **The Magi.** The visit of the Magi is wrapped in mystery. Matthew tells us that they were Gentiles from the East, and with that scant information our positive knowledge ends. Unheralded they emerged from the East, the region of mystery. They achieved their quest, and then they vanish from our sight.

But the imagination of poets and artists has followed them into the desert. It has invested their dim figures with the charming fabric of legend and romance. Their number, rank, and names are fixed. The venerable Bede informs us that they were three kings of Arabia, named Melchior, Caspar, and Balthasar. Their skulls are still venerated by devout Catholics as sacred relics. Dr. Van Dyke and Lew Wallace have charmingly interwoven fact and fancy in "The Story of the Other Wise Man" and in "Ben Hur."

It is impossible for us to determine the precise facts. We may infer from the account of Matthew that these Magi were astrologers, who were familiar with the Messianic expectations of the Jews. And they saw in the appearance of a certain star a celestial signal of the birth of this promised King. Thus men may tell us that it was really an astrological superstition that led them to Bethlehem, but such an objection quite misses the real significance of the story. Many others saw the same star, but only for these Magi it was charged with divine significance. They were elect souls, devout spirits in a dark and regenerate age. They cherished the faith that, ere long, a divine deliverer would arise and usher in an era of justice, peace, and love. Their superstitious belief in astrological omens is quite immaterial. What matters is the hunger of their heart. And that was met and appeased at Bethlehem.

So it has been through the ages. The coming of the Magi is but a symbol of what has taken place on a vast scale in the centuries that followed. The gifts of these wise men were only a foregleam of the fabulous wealth that men of genius have laid at the feet of Jesus. Scholars and artists have given Him of their best. Poets, musicians and painters have lavished their talents upon Him. The desert-trail of these unknown Magi has been worn deep and wide by the traffic of millions from the ends of the earth who have gone to Bethlehem to worship the new-born King.

But it was "a young child" to whom the Magi brought their rich gifts. Little by little we are following their shining example. As the Christ extends His rule over the hearts of men they will give to little children a central place in their interest. The world into which Jesus was born was a hard and bitter world for

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children. Mainly through His gospel and by His Spirit a great transformation has been wrought in our appreciation of childhood and in our devotion to its welfare. The world's "wise men" are beginning, at least, to lay their richest treasures at the feet of young children.

II. The Murderer. When the Magi came to Jerusalem they found Herod. Their strange quest troubled this cruel and crafty ruler. With unfeigned terror he heard that they had come to seek and worship a newborn king of the Jews. He summoned the chief priests and scribes to his palace to inquire of them where this king was to be born. Their ready answer increased his alarm. But, hiding fear and fury, Herod sent the Magi to Bethlehem, feigning a cordial interest in their pilgrimage, while purposing in his heart to slay this new claimant to his usurped throne, as he had already slain his wife and his sons.

But God thwarted his crafty cunning. The wise men did not return to Jerusalem. "They departed into their own country another way." And to escape Herod's fury, born of his fear of a rival, Mary and Joseph fled with the Child by way of Egypt, and thus reached the safe shelter of Nazareth.

Then the baffled tyrant slew "all the male children in Bethlehem, and in all the borders thereof, from two years old and under." We do not know the population of Bethlehem at that time, and, therefore, we cannot tell how many of the innocents perished in this massacre. It has been estimated that their number did not exceed twenty.

What a striking contrast there is between the Magi, who came from afar, and this murderer, who lived within a few miles of Bethlehem. His throne stood in the religious capital of the world, and yet strangers must apprise him of the birth of Christ. And the news troubled and vexed him. He would fain have slain the Child. He had no spiritual vision. His infamous life had blinded him. He could not see the heavenly glory of that lowly Babe. What welcome can there be for the King of love in the heart of a tyrant? What room for Jesus, in a palace full of lust and cruelty?

So men from afar are today finding Jesus. From distant lands they are hastening to Bethlehem. Nations are coming to His light, and kings to the brightness of His rising. But amongst us, in the very heart of Christendom, thousands do not see the splendor of the star that points to Bethlehem, nor follow its guiding. Some, like Herod, hate the divine Child that comes as a claimant to the throne usurped by greed, lust, and cruelty. They tremble in their palaces, and conspire in vain against the extending rule of Christ. Others are so absorbed in the harvests of earth that they have no interest in the signs of heaven. They find no time to go to Bethlehem.

And the spirit of Herod is still taking its heavy toll of children. In some non-Christian lands child-murder is practiced. In Christian countries that is universally forbidden, under severe penalties. But in more subtle ways than outright murder, and under the full protection of the law, it is still possible, even in Christian lands, to sacrifice children to the gods of greed and lust. Blinded by selfishness, the world still denies to many children their rightful heritage of love and care, their claim to a full opportunity of being taught and trained into Christian manhood.

III. The Mother. In the background of these episodes of the childhood of Jesus stands Mary, His mother. Her wondering heart rejoiced when the Magi poured their treasures at the feet of her Child. And her feet were swift upon the road that led to safety when Herod sought to take His life. Less than a month ago we studied the home of Jesus, whose center and citadel was Mary, His mother. We need not re-

peat here our tribute to her. We need merely remind ourselves of the debt the world owes to Mary, and of the debt all men owe to their mothers. Greater far than the gleaming gold of the Magi were Mary's gifts of love to her Child. And infinitely more costly and more important than all the services to children of Church and state are the sacrifices of their mothers.

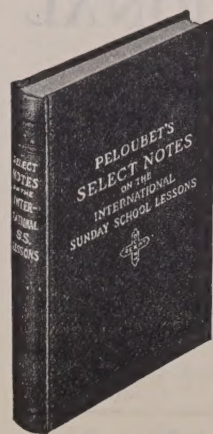
CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

January 5—Why Pray for Others?
Acts 2:39; Jas. 1:5-7

We begin a new year and a new series of topics. For each month of this new year the topics will center about some general theme affecting Christian life and service. For the month of January the leading thought is that of "World Friendship" or "Missions." This general subject is being introduced by the topic of intercessory prayer. It is taken for granted that every Christian man or woman engages diligently in prayer. Prayer is the Christian's vital breath. It is the art of practicing the presence of Christ and of communing with Him. But many of our prayers are self-centered, if not selfish. In the degree in which they partake of this spirit they lose their value and effectiveness. The highest form of prayer is intercessory prayer. When Job prayed for his friends his captivity was turned. When one studies the prayers of Jesus or the prayers of Paul one is impressed with the fact that they were chiefly for others. Jesus said, "I pray for them," meaning His disciples; and not only for them but also for those who might believe through them. To Peter Jesus said, "I have prayed for thee that thy faith fail not." Doubtless some of those prayers which Jesus prayed when alone all night long were in behalf of His disciples. Before He chose them He spent an entire night in prayer. Paul usually folded a prayer or two in the letters which he wrote to the Churches of his day. He asked that they should pray for one another and never give up praying. When the Church in Mary's house prayed for Peter the prison doors swung open and he stood before them as an answer to their prayers.

Perhaps we have never fully realized the significance of what is involved in praying for others. Our conception of prayer has been too narrow, too individualistic. We have been praying for ourselves and have not realized that many of our prayers cannot be answered because other people are touching our lives at so many points. "None of us liveth to himself." We belong to human society. We form a family which is as wide as the world. Our present-day life reveals how interdependent we are on each other. No man is a saint or a sinner by himself. He is good only in fellowship with others, and with them also he shares the sins of humanity. Nowhere is this solidarity of the race more clearly revealed than in the Church. The Church is the fellowship of all believers in Christ. Therefore, when the congregation kneels and confesses its sins it is mindful not only of the sins of each individual but especially of those corporate sins of which the human race is guilty. In that confessional each member prays not only for himself, but also for his neighbor and for the whole household of God. How this enlarges our idea of confession and also of our sense of forgiveness! There is such a thing as "the priesthood of prayer." A priest mediates between God and man. He obliterates himself and thinks only of those for whom he mediates. We believe in the "priesthood of all believers." But that does not mean simply that each can sacrifice to God directly; it implies also that we must intercede and sacrifice for each other. "The communion of saints" in



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which we profess to believe implies that we are conscious of our common interests and that we seek each other's good. It is, therefore, not an optional thing on our part if we are members of the Church of Christ, whether we want to pray for others or not. It is implied in the very conception of the one body of Christ and as we fulfill this duty we exalt the Church. This idea also lies at the very heart of the missionary enterprise. We are members one of another and our own personal salvation is not complete without the salvation of all mankind.

Therefore our yearnings go forth to our brethren near and far. We pray for them, that the world may believe. And when our prayers go forth in their behalf our efforts will follow them. We pray for others because it is sometimes the only way whereby we can reach them. When

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other means fail us there still remains prayer. This is not an easy exercise. It involves the outgoing of the whole of our lives in behalf of others. It is doing what Jesus did when He died upon the Cross. It involves sacrifice, an altar, the throwing of oneself upon that altar.

Many have been the victories won through intercessory prayer. Brands have been plucked from the fire and turned into fruit bearing branches for the Lord. Continents have been won for Christ by prayer. Civilizations have been changed and multitudes have been converted unto Christ. There are no ends to the possibilities of prayer for others. Who has not experienced its potency? Who has not found the answer to such prayer? We do altogether too little of it. Let us practice it more and more. Let us begin on the simplest scale. Let us pray for father and mother, sister and brother, for the members of one's own family; for our pastor and teachers; for our fellow Church members; for the folks who live next door or in our community; for our schoolmates and playmates; for those who rule over us; for those who make our laws; or write our books; for those who toil for our comforts; for those who travel on land or sea or sky; for our friends at home and abroad, and even for our enemies. Let us pray for all classes and conditions of men, for the poor and needy, for the sick and sorrowing and for the dying. Let us make a prayer list and name them one by one before God. What a reflex influence that will have on us! How it will lift us out of ourselves and bring us to a consciousness of the brotherhood of men as well as of the Fatherhood of God.

BOOK REVIEWS

The Church at Work, by Clarence H. Benson. The Biola Book Room, Los Angeles. 155 pp. Price, \$1.25.

The writer of this book has a background of three generations of frontier missionaries and himself enjoys the benefit of experience in journalism, advertising and big business. These advantages he is now putting to the service of the Moody Bible Institute where he is instructor in Church Supervision. Out of his experience he makes a convincing appeal for effective administration of the Church's program. Piety will not take the place of efficiency in Church work.

In 12 chapters (which incidentally might serve as assignments for study groups of official boards of Churches) he has dealt with the problem of overseeing and administering the teaching, the worship, the service, the evangelism and all other phases of the Church's work. While not all the methods suggested in the book will be usable by all Churches, there is a wealth of suggestion from which every Church, and especially every large Church, could glean some things of value. —A. N. S.

First Bible Stories, by Jessie Eleanor Moore. 128 pp.

Jesus and the Children, by Ethel L. Smither. 126 pp. Thos. Nelson & Sons. Price, \$1.25 each.

These two volumes are part of the "American Standard Bible Readers," a series consisting of two primers and six readers intended for use in the home circles and as supplementary readers in the library and public schools. These two are the Old Testament Primer and New Testament Primer, respectively. Especially the former is a veritable primer, carrying very little "copy" on a single page, sometimes only a few words, with appropriate illustrations on each opposite page. The illustrations are very attractive and well adapted to the purpose, being models of

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—A. N. S.

Through the Church School Door, by Nell I. Minor and Emily F. Bryant. Abingdon Press. 73 pp. Price, \$2.

This is a handbook of handcraft and other expressional activities for teachers of kindergarten and primary children in the Church School, Vacation School and Home. A glance at the table of contents and the pages that follow will convince the trained student of Christian education that the authors are on the front line of good educational practice. The handcraft and expressional projects are purposive, being grouped according to the educational uses that may be made of them. Each project is to be pursued with a specific moral or religious purpose and aims to be effective in character building or the unfolding of religious experience. There are brief outlines of suggestions for the use of the book and in general for the more intelligent use of expressional activity in Christian education.

The book is large, about 10x13 inches in size, evidently so built as to make possible the printing on a single unfolded page of various patterns for handcraft. Whether this advantage will outweigh the incon-

venience of keeping
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OBITUARY

THE REV. J. FREDERICK REIMERS

The Rev. J. Frederick Reimers, son of John Reimers and his wife Sophia, nee Muehl, was born on Dec. 28, 1884, in Schleswig-Holstein, Germany, where he received his elementary education.

As a youth he heard and heeded the call to the ministry and attended the Missionary Seminary at Breklum. At the age of 21 he left his homeland and came to this country. He continued his studies for one year at Ursinus College, and entered what was then known as Heidelberg Seminary, at Tiffin, Ohio, in the year 1907, where he pursued his first year of theological study. When the seminary was transferred to Dayton, Ohio, since then known as Central Seminary, he completed his studies there and was graduated from Central Seminary in the year 1910. In the same year he was united in marriage with Louisa Rein, of Tiffin, Ohio.



The Rev. J. Frederick Reimers

During the 19 years of his gospel ministry he served various charges in the states of Michigan, Ohio, Indiana, Pennsylvania and New York. About 5 years ago he came from Warren, Pa., to take charge of Jerusalem Reformed Church, Buffalo, N. Y., where he soon endeared himself to his people, through his conscientious devotion to the arduous and manifold duties of his pastorate. The Church grew in numbers and in influence under his energetic leadership. The gifts for missions and benevolence also greatly increased. However, a serious nervous collapse incapacitated him and resulted in unbalancing his powers of reason. This was followed by his death on Friday, Nov. 22, at the age of 44 years, 10 months, and 25 days. He leaves a dear wife and 4 children: Marie, Alfred, Frederick and Paul; also one brother and 4 sisters, in Germany.

On Sunday, Nov. 25, the body was carried to the Church by the Consistory, who also acted as a guard of honor from 10.30 A. M. until 3.30 P. M., when a memorial service was conducted under the auspices of the Executive Committee of Classis. Rev. F. W. Engelmann read the Scripture. Rev. J. M. Peck led in prayer and read the obituary. On the basis of Phil. 4, 8: "If there be any virtue, if there be any praise, think on these things," Rev. H. E. Schnatz recalled the self-sacrificing, kind, loving and sympathetic devotion, with which Brother Reimers so energetically and successfully carried on his work up to the time of his last illness.

On Monday, Nov. 26, a quiet funeral service was held in the parsonage in the presence of the family and a few intimate friends. The Reformed ministers of Buffalo and vicinity, together with Rev. F. H. Diehm, of Rochester, N. Y., and Rev. H. J. Brunner, of Warren, Pa., acted as escort

and pallbearers. The interment was made in Pine Hill Cemetery, Buffalo. Invoking God's comforting presence and sustaining power upon the dear family, we also ask your quiet and helpful sympathy with them in this hour of their sad bereavement.

—H. E. S.

BETTIE W. DOLL

In the comforts of the Christian faith, there passed to her eternal home, one of the most devoted members of the Reformed Church, in the person of Miss Bettie W. Doll, whose death occurred at the home of her niece, Miss Mary S. Eschbach, Frederick, Md., on Monday, Nov. 25, death being due to the infirmities of age.

Bettie Wolff Doll, was the youngest child of the late Daniel and Catherine Wolff Doll, of Martinsburg, W. Va. On her father's side, she was descended from a long line of Reformed Church people. On her mother's side, she was descended from an equally long line of Reformed Church people, one of them being Rev. Bernard C. Wolff, D.D., a leading minister of our Church in the early days. Both families were early settlers in the Shenandoah Valley of Virginia. They were also among the founders of Christ Reformed Church, Martinsburg, W. Va. They were likewise first contributors to the establishing of the Theological Seminary of the Reformed Church, now located at Lancaster, Pa. The home to which the deceased belonged was a "home" for the various ministers who came to Martinsburg in those early days. Among them were Dr. Mayer, Dr. Helfenstein and Dr. Beecher. Other members of the family were Susan Doll, who became the wife of Rev. E. R. Eschbach, D.D., late of Frederick, Md.; Miss Charlotte Doll and Miss Virginia Doll, all of sainted memory. With the death of this devoted servant of God, there passes from the membership of Christ Reformed Church the last of her name. Her only surviving near relatives are Miss Mary S. Eschbach and Mrs. Kemp Kieffer, of Frederick, Md., both children of Rev. E. R. and Susan Doll Eschbach, late of Frederick, Md.

Miss Doll was a fine type of Christian womanhood. She was literally born in the Church. Baptism, confirmation and communion were for her but signs, seals, declarations of the life that dwelt within. The Church was the great thing in her life. She was an able teacher in the Sunday School, always present in the worship of the sanctuary, and a loyal friend to all the members of the "household of faith." She loved the Church in the same spirit as her Lord, Who loved the Church and gave Himself for it.

After the death of her sister, Miss Virginia, in 1914, Miss Bettie went to Frederick, Md., to make her home with her niece, Miss Mary S. Eschbach, where she continued to live until her death. During the years of her residence in Maryland, she continued her membership in her home Church in Martinsburg, the Church she dearly loved. The history of the family to which the deceased belonged beautifully illustrates the enduring presence, power and efficiency of God's covenant mercies to those that love Him and keep His commandments. Miss Doll was aged 82 years, 9 months, and 10 days.

Funeral services were conducted at the home of her niece, Miss Mary S. Eschbach, Frederick, Md., on Wednesday, Nov. 27, by Rev. H. L. G. Kieffer, D.D., pastor of the Evangelical Reformed Church, Frederick, Md. Following the service the body was brought to Martinsburg, W. Va., where, in the presence of a few remaining friends, it was laid to rest in the family burying ground in Green Hill Cemetery. The burial service was conducted by her pastor, Rev. A. M. Gluck, D.D., pastor of Christ Reformed Church.

—A. M. G.

ELDER ALBERT P. SCHWALM

Elder Albert P. Schwalm was born in Upper Mahontongo Township, Schuylkill County, Pa., July 22, 1871, the son of Fred S. and Sarah (nee Rubendale) Schwalm. He was baptized in infancy. He was reared in a God-fearing home where the Church and her interests received greatest emphasis. In 1887 he was confirmed a member of Zion (Klinger's) Reformed Church, Lykens Township, Dauphin County, by the Rev. J. C. Glantz. Elder Schwalm was always a devoted and faithful Church member, having served for the major portion of his adult life as a loyal deacon and elder.

His entire life was spent on the old homestead. He was known throughout his community as one of the most prominent and successful farmers. In April, 1895, he was married to Miss Barbara Clark. This union was blessed with 11 children, all of whom grew up to be good Church members. A son, John, is an efficient deacon at this time.

He died suddenly on December 11 at about 6 P. M. The funeral services were held on Monday, December 16. Services were held at the house and in Klinger's Church. Burial was made in the adjoining cemetery. His pastor, Rev. H. J. Naftzinger, was in charge. The survivors are his widow, ten children and three sisters.

—H. J. N.

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EMMA JEANETTE ARNOLD

In the sudden passing of Miss Jeanette Arnold, Oct. 30, 1929, at the age of 82 years and 9 months, Grace Church of Toledo, O., lost one of its faithful members for 30 years.

She was the daughter of Henry and Anna Brugger Arnold, and the youngest of 9 children, all of them devoted and useful members of the Reformed Church. Mrs. Bliem, a sister, gave years of service in the primary work of Heidelberg Church, Philadelphia. Benjamin Franklin Arnold, of Freeburg, Pa., an official in his Church is, besides several nieces and nephews, the surviving member of this loyal family.

Funeral services were conducted by her pastor, Rev. Ellis Hay, D.D., at Toledo, O., and in Grubb's Church, Pa., where she was confirmed, and interment made in the adjoining cemetery, by Rev. W. S. Gerhard, pastor of the Freeburg Charge, Nov. fourth. —E. H.

MRS. CLARA STRICKLER

Mrs. Clara Anna Besore Strickler, widow of the late Dr. A. H. Strickler, died at her home on Centre Square, Waynesboro, Pa., on Dec. 4, at the age of 84 years, 10 months and 25 days. She was in her usual health until within 8 days of her death, which occurred without any suffering, and as the natural result of the infirmities of old age. She was the daughter of Elder and Mrs. George Besore. Elder Besore was widely known throughout the Reformed Church, and officially connected with its literary and theological institutions at Mercersburg, of which he was a liberal supporter. Mrs. Strickler was born and spent her whole life in the home in which she died, and which was built by her father in 1828. It is one of the earlier well-built residential structures of the city. She was reared in a religious home of the older order, having been baptized in early infancy and introduced into full communicant membership with the Reformed Church at the age of 14 years. She was a teacher in the Sunday School for many years and a regular attendant upon the weekly prayer meetings and Church services of her congregation. She was never absent from a preparatory and communion service unless prevented by sickness in her home. She was a diligent reader of the "Reformed Church Messenger" and carefully maintained an unbroken file of that Church periodical, which had been handed down to her by her father, and which she leaves behind her as a much-prized legacy by her children. It will ultimately find its way into the library of one of the theological institutions of the Reformed Church. Her pastor always found in her a devoted and loyal friend and a kind benefactor. Her home was noted as a place of most congenial and hospitable entertainment for visiting ministers during a long period of time.

Mrs. Strickler received her earlier education in private schools of the city and later attended the Moravian School, Lititz, Pa.; Mount Washington Seminary, near Baltimore; and Rosedale Seminary, at Chambersburg, where she continued her musical studies. Mrs. Strickler in her young womanhood became the wife of Dr. A. H. Strickler, of Greencastle, who preceded her in death 18 years ago, after having practiced his profession in Waynesboro for a period of 40 years. He was a graduate of Princeton University and Bellevue Medical College, New York City, and will be remembered as one of the prominent physicians of Waynesboro. Mrs. Strickler is survived by 2 children: Harry C., and Belle, both at home. Funeral services were held at the home and were conducted by the pastor of the family, Rev. S. E. Lobach, and Rev. Dr. F. F. Bahner, pastor emeritus of Trinity Church, and Mrs. Strickler's pastor for 42½ years.

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